Vincent Michael Doherty, Jr.   16 August 1929 - 4 November 1974

Mass of The Resurection - 8 November 1974 @ St. Bartholomew's Church
Cebebrant - Rev. Paul E. Macknits
Eulogy - Rev. Gilbert Lincoln

The right to true praise of any man is in his own life; and the fruitfulness and value of his life is to be seen in the memory his friends have for him. There is morethan that to the life of any person, much, much more: there is the Judgment of God, the evaluation God sets upon a life, for only God sees to the uttermost depths of a soul and only God can measure with perfect justice the good and ill that issue from a person's living. In one sense that is the whole lesson of the funeral Mass, that God knows the truth and the meaning of a man's life, and that God is pleased to see us in the perfect light of Christ, whose sacrificial death He accepts on our behalf that we might accept communion in the eternal and divine life of Christ our Lord.

I hope and trust that all us know that who are gathered here. I believe Vince did. And I believe so because of what I am privileged to know about his living. To me it is a marvel and a testimony that so many of us will remember such different things about a man we loved.

Some are remembering an independent, self-motivated, dutiful son or brother or nephew, a boy, a lad, a young man who knew what he wanted, who worked to obtain it, and took a just pride in his achievement but did not boast. They are remembering one who was brilliant, whose brilliance was quiet, not flashy; one in whom filial love and piety were deeply ingrained and sincere, but never falsely effusive.

Others are remembering one who added light and the sound of joy to their common endeaver. When I first met Vince, in fact, my introduction to him was that he was about to hurry away to help with the light and sound for an Arts Project production. I later learned how characteristic of him that was: he put himself out unreservedly behind the scenes, let others take the curtain calls and have the relaxed amusement. His delight was to help offer joy in that self-effacing way.

There are friends of Bill Wilson who remember another quality in Vincent, another rainbow of qualities. Theirs is a memory, enlarged and enriched out of their own experience, of the resolute character, the fearless honesty, the strenuous and painful endeaver of a man coming to grips with a terrible thing and subduing it. They will remember -- they remember it daily -- how Vincent learned to deal with himself, his work and his world one day at a time, how he learned the profound and holy wisdom of a simple prayer:

God grant me
the Serenity to accept
the things I cannot
change, Courage to
change the things I can
and Wisdom to know
the difference.

They will be mindful today of the serenity which came to Vincent in that prayer. And I will testify of him that in his last illness, when pain and dread had come near, he found serenity for each day in that same prayer. I will venture to say that if Vincent himself could be speaking now he would only want all the friends of Bill Wilson, and all their friends in turn, to take encouragement from him and from his growth and victory in their fellowship.

Some of us are also mindful today of Vincent's hospitality to us. A friend of his from years ago, now in California, said of him in tribute: "That house was always open -- everyone was always welcome." That is a high tribute to Vincent: I can think of no higher than that friends were always so glad to come there, knowing the welcome that awaited.

May such welcome into the Father's House be Vincent's this day. May he receive God's hospitality for the hospitality he gave. May he receive the encouragement of God for the encouragement his own example has set. And may all the Light and music of God's Kingdom be his eternal joy.

Mass

for

Vincent Michael Doherty, Jr.

16 August 1929 – 4 November 1974

Sunday, August 10, 1975 at Dune Point

On the Beach and Ocean
he loved so much

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AUGUST 10: NINETEENTH SUNDAY — ORDINARY TIME

ENTRANCE ANTIPHON: Ps. 74(73):20, 19, 22, 23
Lord, be true to your covenant, forget not the life of your poor ones for ever. Rise up, O God, and defend your cause; do not ignore the shouts of your enemies.

OPENING PRAYER

Let us pray . . .
Almighty and ever-living God,
your Spirit made us your children,
confident to call you Father.
Increase your Spirit within us
and bring us to our promised inheritance.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

People: Amen.

ALTERNATIVE OPENING PRAYER

Father,
we come, reborn in the Spirit,
to celebrate our sonship in the Lord Jesus Christ.
Touch our hearts,
help them grow toward the life you have promised.
Touch our lives,
make them signs of your love for all men.

Grant this through Christ our Lord.

People: Amen.

PENITENTIAL RITE

In these or similar words, the priest invites the people to recall and repent of their sins.

My brothers and sisters,
to prepare ourselves to celebrate the sacred mysteries,
let us call to mind our sins.

Then one of the following forms is used.

A **All:**

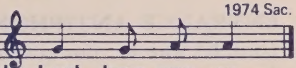
**I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault**

They strike their breast:

**in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

B Priest: Lord, we have sinned against you:
Lord, have mercy.

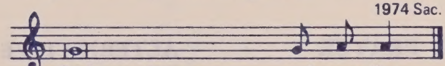
1974 Sac.



People: Lord, have mer - cy.

Priest: Lord, show us your mercy and love.

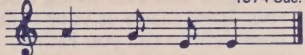
1974 Sac.



People: And grant us your sal - va - tion.

C *The following or other invocations may be used.*

1974 Sac.



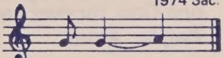
Priest: Lord Jesus, you have shown us the way to the Father:
Lord, have mercy. **People: Lord, have mer - cy.**

Priest: Lord Jesus, you have given us the consolation of the truth:
Christ, have mercy. **People: Christ, have mer-cy.**

Priest: Lord Jesus, you are the Good Shepherd,
leading us into everlasting life:
Lord, have mercy. **People: Lord, have mer-cy.**

At the end of any of the forms of the penitential rite:

1974 Sac.



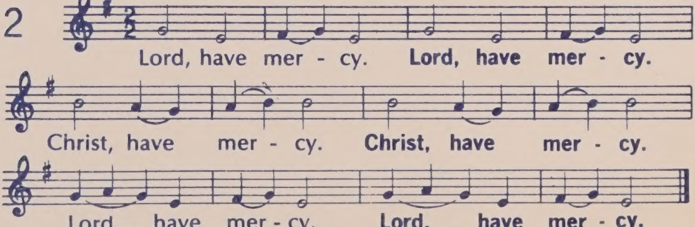
Priest: May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life. **People: A - men.**

KYRIE (LORD, HAVE MERCY)

Unless included in the penitential rite, the LORD, HAVE MERCY is sung or recited.

(62) Jan Vermulst

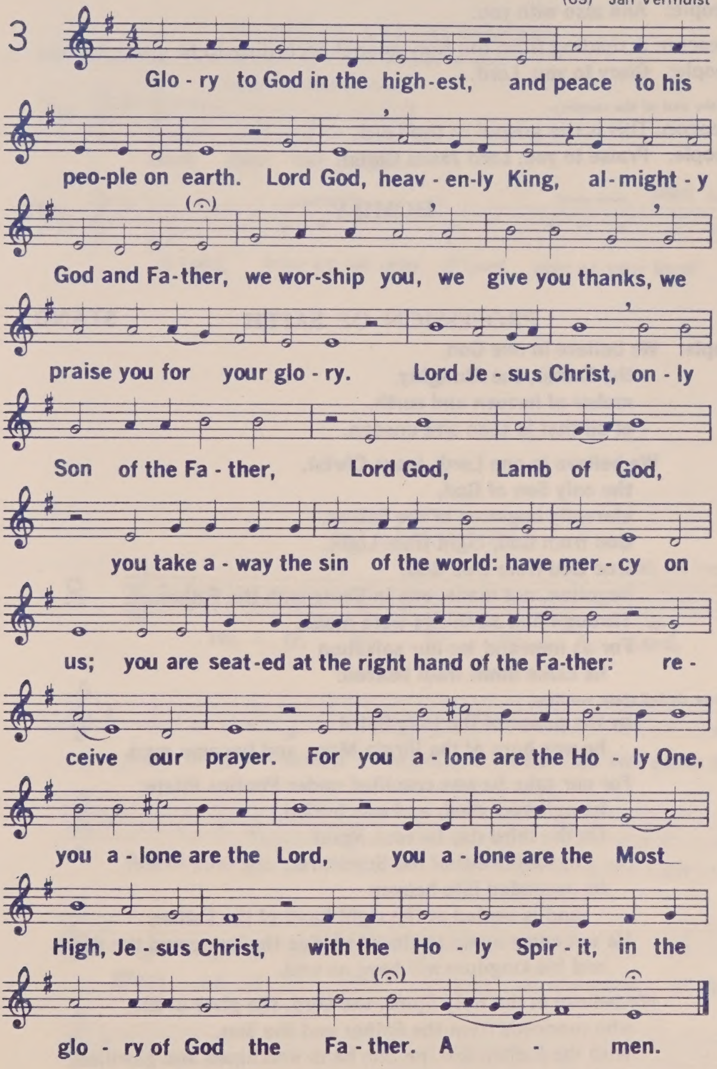
2



GLORIA (GLORY TO GOD)

(69) Jan Vermulst

3



OPENING PRAYER

Priest: Let us pray . . . **People:** *(At the conclusion)* **Amen.**

GOSPEL

Deacon: The Lord be with you.
People: And also with you.

Deacon: A reading from the holy gospel according to N.
People: Glory to you, Lord.

At the end of the reading:
Deacon: This is the gospel of the Lord.
People: Praise to you, Lord Jesus Christ.

HOMILY **SIT**

PROFESSION OF FAITH **STAND**

People: We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being with the Father.
Through him all things were made.
For us men and for our salvation
he came down from heaven:

All bow during these two lines:
by the power of the Holy Spirit
he was born of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate;
he suffered, died, and was buried.
On the third day he rose again
in fulfillment of the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

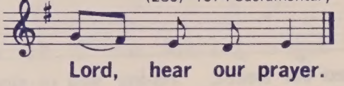
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

GENERAL INTERCESSIONS

After each petition, the following or other responses may be used:

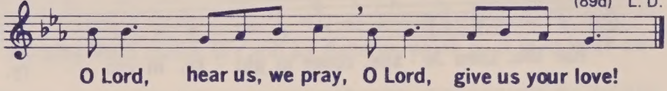
(289) 1974 Sacramentary

7a



(89d) L. D.

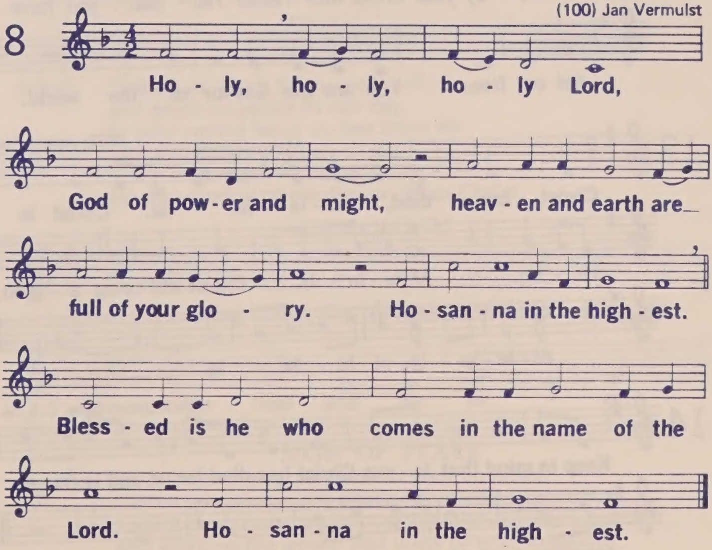
7b



ACCLAMATION

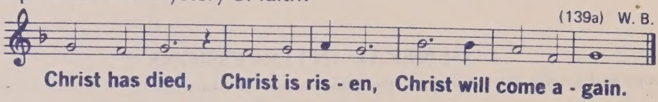
(100) Jan Vermulst

8



Let us proclaim the mystery of faith:

9



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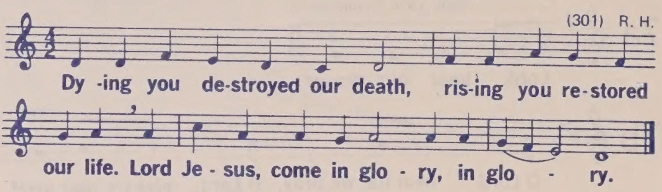

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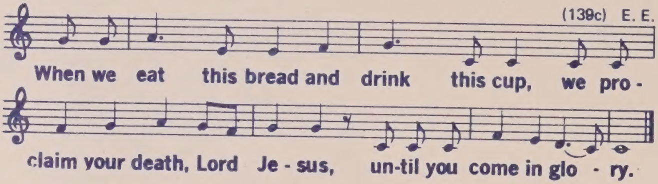

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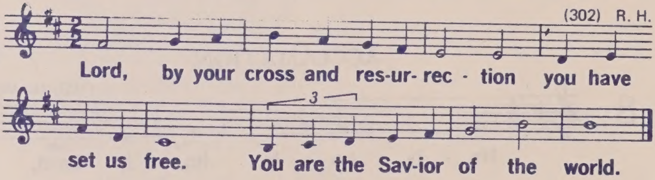

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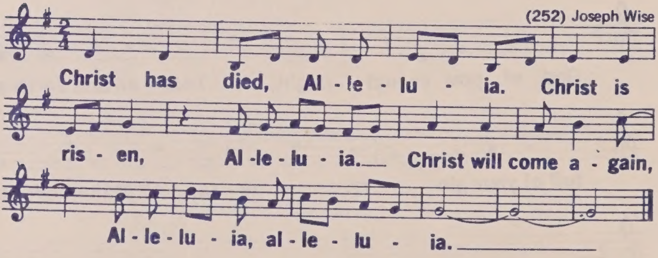

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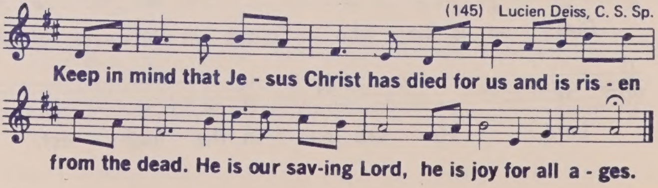


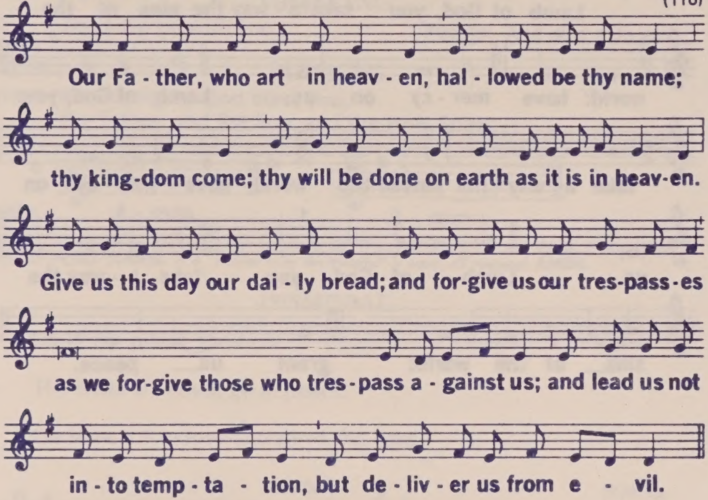
Communion Rite

LORD'S PRAYER

STAND

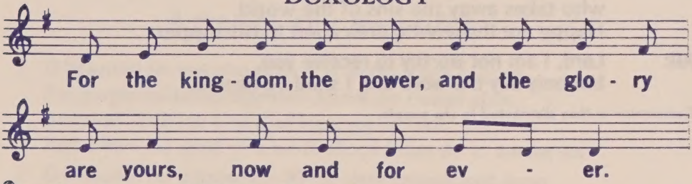
The priest introduces the Lord's Prayer.

(110)



Priest: Deliver us, Lord, from every evil,
and grant us peace in our day.
In your mercy keep us free from sin
and protect us from all anxiety
as we wait in joyful hope
for the coming of our Savior, Jesus Christ.

DOXOLOGY



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SIGN OF PEACE

Priest: Lord Jesus Christ, you said to your apostles:
I leave you peace, my peace I give you.
Look not on our sins, but on the faith of your Church,
and grant us the peace and unity of your kingdom
where you live for ever and ever.

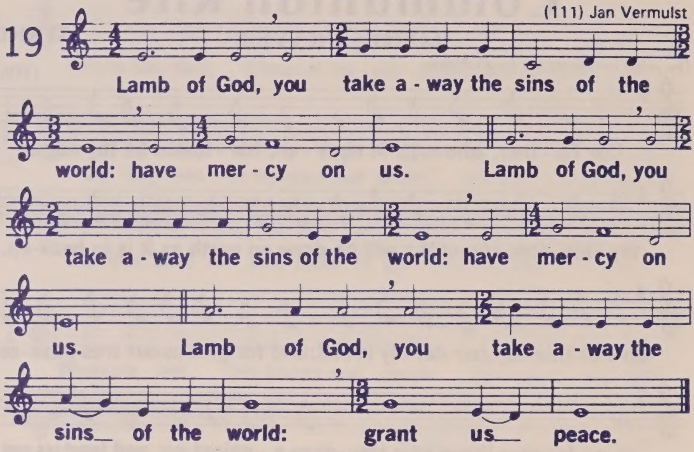
People: Amen.

Priest: The peace of the Lord be with you always.

BREAKING OF THE BREAD

(111) Jan Vermulst

19



COMMUNION

Priest: This is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.

**All: Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

Communion is then distributed to the people.

Concluding Rite

After any brief announcements, the blessing and dismissal follow.

Small children unable to take part in the Mass may be brought in to be blessed with the community.

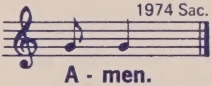
GREETING

Priest: The Lord be with you. **People: And also with you.**

BLESSING

Priest: May almighty God bless you,
the Father, and the Son, and the Holy Spirit.

People:



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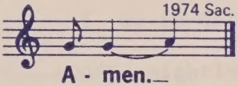


A more solemn form of blessing may be used. AT THE CONCLUSION OF EACH PRAYER THE PEOPLE RESPOND: ***AMEN.*** *If a "Prayer over the People" is used, all respond* ***AMEN.***

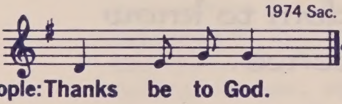
DISMISSAL

A Go in the peace of Christ.

B The Mass is ended, go in peace.

C Go in peace to love and serve the Lord.

People:



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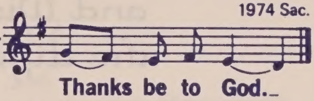

America the Beautiful

1. O beautiful for spacious skies, For amber waves of grain,
For purple mountain majesties Above the fruited plain.
America! America! God shed his grace on thee.
And crown thy good with brotherhood From sea to shining sea.
2. O beautiful for pilgrim feet Whose stern impassioned stress
A thoroughfare for freedom beat Across the wilderness.
America! America! God mend thine ev'ry flaw,
Confirm thy soul in self control, Thy liberty in law.

Katherine Lee Bates, 1893

God grant me
the Serenity to accept
the things I cannot
change, Courage to
change the things I can
and Wisdom to know
the difference.

SERVICES AVAILABLE NOW FOR GAYS IN NEW YORK

Men's Rap Group
Metropolitan Community Church, New York
June 17, 1976

SOURCES: This material has been culled largely from the fact sheets which were prepared for the Gay Telethon aired on Channel 13 in February, 1976. Other material has been taken from the Gayellow Pages, an extensive directory which is published twice a year ($5.00, latest edition: Spring/Summer '76) and which contains both national and city listings.

SWITCHBOARDS: For general, up-to-date information or specific questions, do not hesitate to call:
- Gay Switchboard (924-4036), nightly, 6pm-midnight
- Lesbian Switchboard (741-2610), M-Th, 6-9pm
- Mattachine Society (691-1066), M-F, noon-9:30pm; Sa, noon-6pm.

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ACTIVIST GROUPS

Gay Academic Union (GAU).. ---
P.O. Box 480, Lenox Hill Station, New York, NY 10021
Gay Activists Alliance (GAA)..966-7870
229 E. 11th St. (P.O. Box 2, Village Station, New York, NY 10014)
General meeting: Th 8:15pm. Publish The Gay Activist.
Gay Human Rights League of Queens County............(1-5pm, ask for Bill Page) 463-2938
P.O. Box 1224, Flushing, NY 11352
Only political-active gay group in Queens. Interested in lobbying, media protests, articles, street petitioning, etc.
Gay Political Union (GPU).. ---
c/o Jim Owls, 61 Jane St., Apt. 2A, New York, NY 10014
Working for legal and political change affecting gays and lesbians.
Lesbian Feminist Liberation..................................(M-F, 2-6pm) 691-5460
243 W. 20th St., New York, NY 10011
General meeting: M 7:30pm. Dedicated to promoting the rights of women as lesbians and feminists.
Mattachine Society of New York..691-1066
59 Christopher St., New York, NY 10014
Phone counseling, legal clinic, speakers bureau. Albert Fahner Memorial Library. New programs for deaf gay people and for peer counseling.
National Coalition of Gay Activists...691-3625
P.O. Box A-711, Grand Central Station, New York, NY 10017
National political organization for gay men and lesbians seeking to build a stronger gay liberation movement and to mobilize gays for militant, nonviolent demonstrations at the 1976 national party conventions.
National Gay Task Froce (NGTF)......................(M-F 10am-6pm, Tu 6-10pm) 741-1010
80 5th Ave., Suite 903, New York, NY 10011
Clearinghouse for information of US gay male/lesbian organizations. Primary interests are gay civil rights, anti-sodomy law repeal, gay court cases, gay image in the media. Information packets available. Publish monthly newsletter. Membership $15.00/yr.
New York Lesbian Feminist Conference..624-3536
229 Dean St., Brooklyn, NY 11217
Working to found a national lesbian organization.
New York State Coalition of Gay Organizations.....................................741-1010
c/o National Gay Task Force, 80 5th Ave., Suite 903, New York, NY 10011

ALCOHOLISM

NOTE: There are two important organizations in New York, Alcoholics Anonymous (for the alcoholic person) and Al-Anon (for the friend, lover, child or parent of an alcoholic). Interested persons should call the central numbers first to receive basic information. Also listed below are some of the local gay groups.

CENTRAL OFFICES:
Alcoholics Anonymous of Great New York (AA).......................................473-6200
24 E. 22nd St., New York, NY 10010
Hours: M-F 9am-10pm, Sa 10am-10pm, Su & Hol noon-10pm.
Greater New York Al-Anon..254-7230
200 Park Ave. So., Rm. 1602, New York, NY 10003
Hours: M-F 11am-7pm.
National Council on Alcoholism.................................(M-F 9am-5pm) 765-0990
New York City Affiliate, 730 5th Ave., New York, NY 10019
Phone information and advice available to alcoholics and family members.

LOCAL AA AND AL-ANON GROUPS:

Gay Men's Al-Anon Group.. ---
c/o St. Vincent's Hospital, 7th Ave./12th St., 102 Cronin Bldg., New York, NY 10011
Meetings: F 7:30-8pm (beginners), 8-9:30pm (discussion).

Gay People's Al-Anon Group.. ---
Jan Hus Presbyterian Church, 351 E. 74th St., New York, NY 10023
Meetings: Tu 7:30pm (beginners), 8:30pm (discussion).

Live and Let Live (AA).. ---
351 E. 74th St., New York, NY 10021
Meetings: Tu 6:30pm (beginners), 7:30pm (discussion). For gay men & lesbians only.

Wednesday Night New Group (AA)...473-3067
c/o General Theological Seminary, 175 9th Ave. (21st St.), New York, NY 10011
Meetings: W 8:30pm, F 7:15-8pm (beginners), 8:30-10pm (discussion).

Women Together (AA)..(Seminary) 243-5150
c/o General Theological Seminary, 175 9th Ave. (21st St.), New York, NY 10011
Meetings: W 6:30-7:30pm (beginners), 7:30-9pm (discussion, for lesbian alcoholics).
F (6:30-7:30pm (first step works), 7:30pm (step meeting, on one of AA's 12 steps).

Women's Firehouse Al-Anon.......................................(Firehouse) 255-9802
c/o Women's Liberation Center, 243 W. 20th St. (bet. 7th/8th Aves.), NY, NY 10014
Meetings: F 6:15pm, 3rd floor.

BARS AND COFFEEHOUSES

FOR BAR INFORMATION, the best publication out is Man Alive! (12/yr., 75¢/issue). This not only seems to be a complete list, but the bars are grouped by area and a brief description is included of each bar. (Includes bars for lesbians and gay men)

ONE COFFEEHOUSE, for lesbians, is worth noting:

Women's Coffeehouse...691-8745
54 7th Ave. So., New York, NY.
Entertainment by women artists. Discussions, formal and informal.

BIBLIOGRAPHIES

NOTE: For a good list of recommended titles, including nonfiction, pamphlets, periodicals, bibliographies, directories, etc., buy a 25¢-copy of A Gay Bibliography, prepared by the Task Force on Gay Liberation of the American Library Association. This is available, along with a wide selection of other gay material, at the Oscar Wilde Memorial Bookshop, 15 Christopher St. This bookshop also publishes a free quarterly list, titled Gay Literature, which includes fiction as well as nonfiction titles (annotated, with prices). See also the Gayellow Pages for long lists of guides and directories (p. 12, Spring/Summer '76 ed.), publishers and distributors (pp. 14-15) and national and local publications (pp. 16-18, 65).

SOME RECOMMENDED NONFICTION BOOKS:

Anonymous, The Rights of Gay People, An American Civil Liberties Union Handbook. Avon, 1976, paper, $1.75.

Abbott, Sidney, and Barbara Love, Sappho Was a Right-on Woman: A Liberated View of Lesbianism. Stein & Day, 1972. Paper, $1.95.

Altman, Dennis, Homosexuality: Oppression and Liberation. 1971. Avon, paper, $1.95.

Bailey, Derrick S., Homosexuality and the Western Christian Tradition. 1954. Archon-Shoe String, hardcover reprint, $7.95.

Fisher, Peter, The Gay Mystique: The Myth and Reality of Male Homosexuality. Stein & Day, 1972. Paper, $2.95.

Jay, Karla, and Allen Young, eds., After You're Out. Pyramid, 1975, paper, $4.95.

Jay, Karla, and Allen Young, eds., Out of the Closets: Voices of Gay Liberation. 1972. Pyramid, paper, $1.95.

Klaich, Dolores, Woman Plus Woman: Attitudes toward Lesbianism. 1974. Morrow, paper, $3.50.
Martin, Del, and Phyllis Lyon, Lesbian/Woman, 1972. Bantam, paper, $1.50.
Perry, Troy, with Charles L. Lucas, The Lord Is My Shepherd and He Knows I'm Gay. 1972. Bantam Books, paper, $1.50.
Tripp, C.A., The Homosexual Mattrix. McGraw-Hill, 1975, hardcover, $8.50.
Weinberg, George, Society and the Healthy Homosexual. 1972. Anchor-Doubleday, paper, $1.95.

SOME RECOMMENDED FICTION BOOKS:
Brown, Rita Mae, Rubyfruit Jungle. Daughters, Inc., 1973, paper, $4.00.
Hall, Radcliffe, The Well of Loneliness. 1928. Bantam, paper, $1.95.
Hobson, Laura Z., Consenting Adults. Warner, 1976, paper, $1.95.
Kirkwood, James, Good Times/Bad Times. 1968. Fawcett, paper, $1.75.
Kirkwood, James, Your Cat Is Dead. 1972. Warner, paper, $1.50.
Merrick, Gordon, (His Trilogy:) The Lord Won't Mind. One for the Gods. Forth into Right. Avon, 1971, 1972, 1974. $1.50, $1.50, 1.75.
Nachman, Elana, Riverfinger Woman. Daughters, Inc., 1975, paper, $3.50.
Renault, Mary, The Persian Boy. 1972. Bantam, paper, $1.95.
Warren, Patricia Nell, The Frontrunner. 1974. Bantam, paper, $1.75.

SOME RECOMMENDED PAMPHLETS:
Fairchild, Betty, Parents of Gays. Lambda Rising, 2nd rev. ed., 1976, $1.00. Excellent summary, bibliography of related material, addresses of US Parents of Gays groups.
Gay Academic Union, The Universities and the Gay Experience. 1973, $2.00. Proceedings of the 1973 Gay Academic Union conference in New York.
Gay Activists Alliance of New York, Twenty Questions about Homosexuality. 1972, 50¢. Answers to common questions asked about homosexuality and homosexuals.
Gay Men's Health Project, Health and Venereal Disease Guide for Gay Men. 1975, $1.25. Good, full discussion.

BISEXUAL GROUPS

Bi-Reach Information Center..246-0048
854 7th Ave., Station 8, New York, NY 10019
Provides information on research, books and magazines, social activities, workshops, etc. Speakers bureau.

Committee of Friends on Bisexuality..866-8986
723 Hastings Hall, Union Theological Seminary, Broadway/120th St., New York, NY 10027
Bisexual caucus for the Religious Society of Friends (Quakers). Main work is done during the annual general conference of the Friends. Seeks to fight oppression of bisexuals within the straight and gay communities.

National Bisexual Liberation........................(10am-3pm, 6-9pm) 595-5365
345 W. 85th St., Suite 46, New York, NY 10024
Phone counseling. Call before visiting. Rap groups, Th & Su, 7:30pm. Publish Bisexuality.

BOOKSTORES

Feminist Book Mart (Queens)..767-0633
41-17 150th St., Flushing, NY 11355
Hours: Tu-Sa, 10am-5pm. Mail order catalog. Two bibliographies of nonsexist books for children published.

Labyris Books (women)..741-3460
33 Barrow St., New York, NY 10014
New York City's oldest feminist bookstore. Sponsors concerts and programs.

Oscar Wilde Memorial Bookshop (men and women)..255-8097
15 Christopher St., New York, NY 10014

(Oscar Wilde Memorial Bookshop)
Hours: M-Sa, 11am-6pm; Su, noon-5pm. Only good bookstore in New York for gay male publications. Publications for lesbians also. Stock special occasion cards, records, gifts, etc. To place name on mailing list, $1.00.

Womanbooks.....873-4121
255 W. 92nd St., New York, NY 10025
Lounge area for reading. Small playroom for children. Mail order catalog.

COLLEGE GROUPS

Barnard College - Lesbian Activists at Barnard College..... ---
106 McIntosh Center, Broadway/120th St., New York, NY 10027

Brooklyn College - Gay People at Brooklyn College.....449-8432
Student Activities, LaGuardia Hall, Bedford Ave./Ave. H, Brooklyn, NY 11210
Meetings: M & W, noon, 5403 James Hall. Gay-bisexual dances.

Bronx Community College - Gay Integrated Group..... ---
181 St./University Ave., Bronx, NY 10468

City College of New York - Gay Academic Union..... ---
c/o Peter Canavan, Graduate School, 33 W. 42nd St., New York, NY 10036

City College of New York - Gay People at City College.....831-0851
Finley Student Center, Convent Ave./W. 135th St., New York, NY 10031

Columbia University - Gay People at Columbia.....(M-F, 2-4pm) 280-3574
304 Earl Hall, New York, NY 10027 280-3575
Oldest gay student group in the world. Involved in political, educational and social events at Columbia. Gay library. Meetings: M, 8pm, discussions, 9pm.

Hofstra University - Hofstra United Gays..... ---
Box 67, Center Building, Hempstead, NY 11550

Hunter College - Hunter College Gay Men's Alliance.....360-2123
695 Park Ave., Rm. 124, New York, NY 10017

Hunter College - Lesbians Rising Collective..... ---
695 Park Ave., New York, NY 10017

Kingsborough Community College - Lambda..... ---
2001 Orient Blvd., Brooklyn, NY 11235

Lehman College - Gay Social Caucus/Gay People at Lehman College...(M-F, 9am-5pm) 960-8468
Bedford Park Blvd. W, Bronx, NY 10468
Peer counseling, gay dances, seeks to educate the straight community.

Long Island University - Gay Liberation Front..... ---
Student Activities, 385 Flatbush Ext., Zeckendorf Campus, Brooklyn, NY 11201

Nassau Community College - Gay Student Union..... ---
Stewart Ave., Garden City, NY 11530
Meetings: 11:30am-12:45, Th., Rm. 210, South Hall

Nassau Community College - Individual Sexual Freedom Coalition..... ---
Stewart Ave., Garden City, NY 11530

New York University - Gay by Gay..... ---
Box 13, Loeb Student Center, Rm. 308, 566 LaGuardia Place, New York, NY 10003
Counseling, information, referral service. Walk-in. Student-staffed.

New York University - Gay People's Union of NYU..... ---
Box 13, Loeb Student Center, Rm. 810, 566 LaGuardia Place, New York, NY 10003
Weekly coffee house, monthly dances, minidiscos, lectures, political actions, films, lending library. All events in Loeb Student Center. Free except for dances.

New York University - Gay Student Liberation..... ---
Box 13, Loeb Student Center, Rm. 810, 566 LaGuardia Place, New York, NY 10003

New York University - Lesbians of NYU..... ---
Box 13, Loeb Student Center, Rm. 810, 566 LaGuardia Place, New York, NY 10003
Weekly coffee house. Th night dances, suggested donation $2.00.

Pratt Institute - Pratt Gay Union.....636-3505
Student Affairs, Brooklyn, NY 11205

Queens College - Gay Community at Queens College.............................. ---
Student Activities, Flushing, NY 11367

Queensboro Community College, Bayside - Homophile League......................478-3602
Springfield Blvd., Queens, NY 11364

Richmond College - Gay Men's Collective....................................... ---
Student Government, Rm. 542, 130 Stuyvesant Place, Staten Island, NY 10301

State University of New York, Stoneybrook - Gay Liberation Front............... ---
Stoneybrook Union, Stoneybrook, NY 11790

State University of New York, Stoneybrook - Gay Students Union.............516 246-7943
Stoneybrook Union, Stoneybrook, NY 11790

Staten Island Community College - Gay Liberation............................... ---
Student Activities, 715 Ocean Terrace, Staten Island, NY 10301

COUNSELING SERVICES

NOTE: One may reach gay people for counseling over the phone or by appointment by calling Metropolitan Community Churches or other religious groups (see Religious Groups), Gay Switchboard or Lesbian Switchboard (see Switchboards) or Mattachine Society (see Activist Groups).

Gay Counseling..475-0390
61 Gramercy Park North, New York, NY 10010
Individual counseling by gay people. Donation.

Homosexual Community Counseling Center (HCCC)..................................688-0628
360 E. 60th St., New York, NY 10022
24-hr. answering service. Therapy and counseling. By appointment. Fees start at $10.00. Speakers available for educational institutions. Bibliographies available. Referrals for people in NY and other areas. Publish Homosexual Counseling Journal.

Identity House..243-8181
544 6th Ave., New York, NY 10011
Rap groups, Sa & Su 2:30-5pm. Peer counseling, Sa, Su, M 6-10pm. Free, walk-in. Short-term counseling, therapy, group sessions, workshops, special classes.

Institute for Human Identity..799-9432
490 West End Ave., New York, NY 10024
Hours: M-Th 9am-9pm, F 9am-5pm, Sa 9am-4pm. Individual, couple and group therapy for gay and bisexual men and lesbians. Clients can be assigned to gay therapists. Interviews by appointment only. Initial interview, $20.00. Therapy provided on ability to pay ($15.00 minimum fee for individual therapy, $10.00 for group therapy). Publish Journal of Homosexuality.

Ninth Street Center...228-5153
319 E. 9th St., New York, NY 10003
Experienced counselors available, 6-8pm and by appointment. Discussion groups & workshops daily, 8pm. Publish Ninth Street Center Journal.

Women's Psychology Collective...929-3353
35 W. 20th St., New York, NY 10011
24-hr. answering service. By appointment.

ENTERTAINMENT NEWS

NOTE: Probably the most comprehensive and up-to-date bibliographies of magazines, newspapers and other publications which would keep one informed on gay news are in the Gayellow Pages (Spring/Summer '76 ed., pp. 16ff, 65). Many gay organizations in New York issue publications which are still the best sources for information on their different activities. Since many of these publications are free, one only needs to ask that one's name and address be added to the mailing lists.

Queens College - Gay Community at Queens College.................... ---
  Student Activities, Flushing, NY 11367
Rensselaer Polytechnic Institute, Student - Rensselaer Gay Alliance........518-270-2666
  Activities Bldg., Troy, NY 12181
Richmond College - Gay People at Richmond College.................... ---
  Student Government, Rm. 1-503, 130 Stuyvesant Place, Staten Island, NY 10301
State University College, Plattsburgh - Gay Liberation Front............ ---
  Plattsburgh Union, Plattsburgh, NY 12901
State University of New York, Stony Brook - Gay Students Union............516-246-3543
  Stony Brook Union, Stony Brook, NY 11790
Staten Island Community College - Gay Liberation........................ ---
  Student Activities, 715 Ocean Terrace, Staten Island, NY 10301

COUNSELING SERVICES

NOTE: One may reach gay people for counseling over the phone or by appointment by calling Metropolitan Community Church or other religious groups (see Religious Groups), Gay Switchboard, or Lesbian Switchboard (see Information and Referral or Gay Activist Groups).

Gay Counseling...473-0088
  81 Greenwich Park North, New York, NY 10010
  Individual counseling by gay people. Sessions.

Homosexual Community Counseling Center (HCCC)..................989-0850
  30 E. 60th St., New York, NY 10022
  Group, counseling services. Therapy and counseling. By appointment. Fees start at $10.00. Sessions available for occupational (vocational) counseling, both separate available. Referrals for people in NY and other areas. Publish Homosexual Counseling Journal.

Identity House...243-8181
  544 6th Ave., New York, NY 10011
  Rap groups, 1st & 3d Fri. Peer counseling, Sa. 2-4, Su 4-10pm. Free, walk-in. Short-term counseling, therapy, group sessions, workshops, special classes.

Institute for Human Identity...................................799-9432
  490 West End Ave., New York, NY 10024
  Counsel with therapy, 7 Meetings, at services. Individual, couple and group therapy for gay and bisexual men and lesbians. Clients can be assigned to gay therapists. Interviews by appointment only. Initial interview, $20.00. Therapy provided on ability to pay ($15.00 minimum for individual therapy, $10.00 for group therapy). Publish Journal of Homosexuality.

Sixth Street Center..982-5183
  319 E. 6th St., New York, NY 10003
  Experienced counselors available, 8-5pm and by appointment. Discussion groups & workshops daily, 4pm. Publish Sixth Street Center Report.

Women's Psychological Collective...............................990-2221
  33 W. 22nd St., New York, NY 10010
  24-hr. answering service. By appointment.

INFORMATIONAL NEWS

NOTE: Probably the most comprehensive and up-to-date bibliographies of magazines, newspapers and other publications which would have been included in any case are in the Gayellow Pages (Spring/Summer, '78 ed., pp. 1117, 40). Many gay organizations in New York issue publications which are still the best sources for information on their different activities. Since many of these publications are free, one only needs to ask that one's name and address be added to the mailing lists.

MAGAZINES AND NEWSPAPERS ON GAY NEW YORK:

Christopher Street (12/yr., $12.50/yr.) - Based on the New Yorker format, covers the entertainment field, reviews, funny cartoons.

Gay Scene (12/yr., 50¢/issue newsstand price, which is cheaper than subscription) - Only NYC gay newspaper, poor writing but quite a bit of news coverage.

Man Alive! (12/yr., 75¢/issue, buy at newsstand) - Best bar guide for NYC. Bars arranged by area, and short description given. Personality, entertainment articles.

Mandate (12/yr., $14.99/10 issues per yr.) - Based on After Dark format, but photos out of the closet. Covers entertainment scene, reviews, personalities, short stories.

Michael's Thing (52/yr., 75¢/issue, buy at newsstand) - Bar guide, though not complete. Articles on entertainment, personalities, other news.

Where's It At (52/yr., 75¢/issue, buy at newsstand) - Bar guide, area of each bar given. Articles on entertainment. Annotated run-down of plays and musicals.

LESBIAN CALENDARS OF EVENTS:

City Women, Monthly Calendar of Events..868-3330
P.O. Box 1282, Peter Stuyvesant Station, New York, NY 10009
Events of interest to women in NY. Listed by day. $5.00/yr. Listings start $1.

Majority Report.. ---
84 Grove St., New York, NY 10014
Biweekly newspaper with centerfold calendar. Feminist.

FINANCIAL AID / ROOM AND BOARD

NOTE: See also "Social Service Organizations" in the Manhattan Yellow Pages, where 1,000 or more names of various kind of helping organizations are listed.

Everything for Everybody..982-2216
339 E. 10th St., New York, NY 10003
Alex and Gabby Clayton, heads. After an initial membership fee of $6/mo. or $25/yr., room (dormitory-style) and board are provided for an additional $15/wk. or $66/mo.

Food Stamp Program..433-3404
271 Church St., 6th floor, New York, NY 10013
This program increases the food-buying power for low-income individuals and families. Food stamps are purchased for one sum, then can be used to buy food worth much more than their cost. For general information, local office addresses, and application instructions, write to the above or to: Food Research and Action Center, 25 W. 43rd St., New York, NY 10036 (Telephone: 354-7866). Ask for pamphlet Guide to the Food Stamp Program.

Unemployment, New York State, Labor Department..................................488-5406
2 World Trade Center, New York, NY 10047
One will need to go to a local district office, with the name and address of former employer. Take material along to read. First visit, one will fill out forms, talk to a counselor. There is a one-week waiting period before payment begins, but takes about a month for first check to be processed.

Welfare - Downtown Welfare Advocacy Center......................................674-7744
West 4th St. Church, 6th Ave./Washington Square Park, New York, NY 10011
Advocacy and guidance. Special services for feminist welfare mothers.

HEALTH SERVICES

Gay Men's Health Project..691-6969
74 Grove St./Sheridan Square, Rm. 2RW, New York, NY 10014
Hours: Tu, Th, 8-10pm. Free VD tests. Referrals to sympathetic physicians and other clinics. Health pamphlets available for gay men.

New York City Health Clinics............................(recorded information) 269-5300
93 Worth St., New York, NY 10013
For information, in Spanish, call 925-9877. For personal response, call 734-6010,

M-Th, 5-9pm. Free health clinics in Manhattan are located at: 303 9th Ave. (telephone 524-2537) and 2238 5th Ave. (690-2600). Recorded information above gives locations in other boroughs.

St. Mark's Clinic....533-9500
44 St. Marks Place, New York, NY 10003 /Tu, Lesbians only group.
Hours: M-W, 6-10pm. By appointment. Medical care for gay men and lesbians. $3.00 contribution requested, pledges/donations for medication and lab tests encouraged.

LEGAL SERVICES

American Civil Liberties Union - National Project on Sexual Privacy....725-1222
22 E. 40th St., New York, NY 10016
Seeks to eliminate laws restricting private acts between consenting adults and to combat discrimination that results from these laws as it affects homosexuals, lesbians and prostitutes. Write concerning possible legal suits, and send a copy of the letter to the national ACLU office.

Lambda Legal Defense and Education Fund, Inc....758-1905
Suite 900, 145 E. 52nd St., New York, NY 10022
Seeks to advance the legal rights of gays as a community. Free services. Interested in test or precedent-setting cases. Call for appointment, 9:30am-5:30pm.

Mattachine Society of New York....691-1066
59 Christopher St., New York, NY 10014
Legal clinic, speakers bureau, reference library, phone counseling.

New York Civil Liberties Union - Women's Rights Projects....924-7800
84 5th Ave., New York, NY 10011
Litigates test cases between individuals and local, state or federal government only. Legal assistant will provide free referrals to callers.

LIBRARIES (REFERENCE)

Gay People at Columbia....(M-F, 2-4pm) 280-3574
Columbia University, 103 Earl Hall, New York, NY 10027

Lesbian Herstory Archives....874-7232, 873-9443
P.O. Box 1258, New York, NY 10001
Make appointment to visit, M-F, after 4:30pm, W,Sa,Su all day. Collects whole range of expression of lesbian culture. Publish a newsletter.

Mattachine Society of New York - Albert Fahner Memorial Library....691-1066
59 Christopher St., New York, NY 10014
Important collection.

MEDIA GROUPS

Gay Media Alert Network....741-1010
National Gay Task Force, 80 5th Ave., Rm. 506, New York, NY 10011

Gay Media Coalition....924-9434
Women's Center, 243 W. 20th St., New York, NY 10011
Coalition of individuals and organizations interested in improving media treatment of lesbians and gay men and in developing the shared media resources in the area for gay New York organizations.

Gays' and Women's Alliance for Responsible Media (GWARM)....624-8067
P.O. Box 48, General Post Office, Brooklyn, NY 11202

Lesbians Organized for Video Experience.... ---
Women's Firehouse, 243 W. 20th St., New York, NY 10011

Media Group....691-1753
c/o Vito Russo, 401 W. 24th St., New York, NY 10011
For writers and filmmakers interested in a more positive coverage of gays.

OTHER GROUPS (Not listed elsewhere)

Compass: Chelsea Coordinating Committee on Drug Addiction, Inc.................691-5710
239 W. 19th St., New York, NY 10011
Gay City Workers...857-6549
916 Union St., Brooklyn, NY 11215
Gay Democratic Club of Manhattan.. ---
59 Christopher St., New York, NY 10014
Gay Men's Association, Westchester.......................................914 937-1662
c/o GLOW, P.O. Box 847, White Plains, NY 10602
Meetings: Tu 8pm. Consciousness-raising group. Counseling, theater, social action.
Gay Women's Alternative..532-8669
c/o Universalist Church, 4 W. 76th St., New York, NY 10023
Social events, Th 8pm. Relaxed social atmosphere, for mature lesbians. Speaker, question/answer period, socializing, refreshments. Dances 6 times/yr., occasional film programs and poetry readings. $3.00 donation/each meeting.
Gay Youth..242-6616
c/o Church of the Beloved Disciple, 348 W. 14th St., New York, NY 10014
Meets Sa afternoons, 3-5pm.
National Task Force on Student Personnel Services...................................... ---
c/o Prof. Richard Kiley, Counseling Center, New York Community College, 300 Jay St., Brooklyn, NY 11201
Sociologists Gay Caucus.. ---
440 E. 87th St., New York, NY 10028
West Side Discussion Group.. ---
37 9th Ave./14th St., New York, NY 10011 (Mail to P.O. Box 611, Old Chelsea Station, New York, NY 10011)
Coed discussions, Tu 8:30pm; women's rap, W 8pm; men's rap, F 8pm. Nonpolitical, nonactivist organization seeking to help homosexuals accept themselves and learn more about homosexuality. Crisis counseling, social activities, sculpture classes, physical fitness and dance classes, group/individual counseling, VD testing.

OVEREATING

NOTE: There are two important organizations in New York, Weight Watchers which emphasizes dietary control and regular weighing-in and Overeaters Anonymous which emphasizes the analysis/restructuring of one's whole psychic pattern of relating to life situations, including overeating.

CENTRAL OFFICES:
Overeaters Anonymous (OA)..541-6998
P.O. Box 2121, Grand Central Station, New York, NY 10017
Call first for general information and for times & addresses of various OA meetings. OA considers overeating a "disease" and its plan follows essentially that of AA's 12 steps. Emphasized are reliance on divine help, close contact with other OAers at meetings and by telephone, and the following of an extended plan to change the psychic mechanisms that lead to overeating. Meetings free though offering taken.
Weight Watchers..896-9800
800 Community Dr., New York, NY
Call for general information and for times & addresses of meetings. Emphasis is placed on attending a series of lectures, on reeducating one's thinking about eating, on following a strict dietary plan and on weighing-in weekly. Initial fee $7.00, $3.00 each weekly weighing-in. (There are no groups especially for gays.)

LOCAL GAY GROUPS:
Overeaters Anonymous - Gay Group.. ---
400 W. 14th St., 2nd floor, New York, NY
Meetings: 6:30pm, W. Free, donation.

PARENTS' GROUPS (Gay Parents and of Gays)

Gay Parents (parents who are gay)....242-6616
c/o Church of the Beloved Disciple, 348 W. 14th St., New York, NY 10014
Meetings: second and fourth Sundays of month.

Parents of Gays.... ---
c/o Metropolitan Community Church of New York, 13th St./7th Ave., New York, NY 10011
Meets 4th Sunday of month, 3pm. Helps parents of gays and their children. Recommended reading: Hobson, Consenting Adults, and GAA's Twenty Questions about Homosexuality.

PRINTING / PUBLISHING SOURCES

Come! Unity Press....675-3034
13 E. 17th St., 6th floor, New York, NY 10003
Gay anarchist collective printing cooperative. Provides access to layout and photo-offset printing equipment for movement/resistance organizations and individuals who can share skills needed to do their own printing. Costs related to ability to pay.

Inter Typographics, Inc....691-4000
652 Hudson St., New York, NY 10014
Typesetting, design, supervision of presswork.

Lesbian Book.... ---
c/o Carolyn Pope, P.O. Box 46, Old Chelsea Station, New York, NY 10011
Interested in manuscripts on lesbian lifestyles and political theory. Nonfiction only. Interested in photography.

Nick Curto Studio (graphic art)....289-1741
185 E. 85th St., New York, NY 10028

Out and Out Press.... ---
44 7th Ave., Brooklyn, NY 11217
Small publisher. Has released 4 books of lesbian poetry. More titles scheduled.

Renaissance House....834-0140
P.O. Box 292, Village Station, New York, NY 10014
Attempting to begin a program of quality male-oriented gay fiction, with sexual content not unsuitable for mass market. Send sample material with return postage.

Tower Press.... ---
20 W. 22nd St., New York, NY 10011
Lesbian feminist run printing establishment.

RADIO PROGRAMS

WBAI-FM - "Importance of Being Honest"....(station) 826-0880
359 E. 62nd St., New York, NY 10021. Attention Neil A. Marks
99.5 FM. Program began Tu, Feb. 24, 11pm, every other week thereafter. There may be a lesbian show alternating with this program every other week.

RAPE COUNSELING

Crime Victim Hotline (Brooklyn only)....834-7444
For victims of rape in Brooklyn. Counseling, information, referral, emergency repair after buglarly. 24-hr. service, 7 days/wk.

New York City Police Department - Sex Crime Analysis Unit....233-3000
Talk with a female police officer. Psychological/medical referrals. Victim can talk about the crime, or police officer can conduct interview. 24 hr., 7 days/wk.

New York Women Against Rape (WAR)....(M-F, 6-9pm) 877-8700
150 Amsterdam Ave., New York, NY

MUGGING/ ASSAULT [illegible]

[illegible]
[illegible]
[illegible]

PRINTING & TYPE-SETTING SERVICES

[illegible]
10 E. [illegible] St., New York, NY [illegible]
[illegible]

[illegible]
Typesetting, design, [illegible]

[illegible]
[illegible], New York, NY [illegible]

[illegible]
[illegible], Brooklyn, NY [illegible]
Small publisher. [illegible]

[illegible]
P.O. Box [illegible], Village Station, New York, NY 10014
[illegible]

[illegible]
[illegible], New York, NY [illegible]
Lesbian feminist [illegible]

RADIO PROGRAMS

WBAI-FM - [illegible]
[illegible] E. [illegible] St., New York, NY [illegible]
[illegible]

RAPE COUNSELING

Crime Victim Hotline [illegible]
[illegible]

New York City Police Department - [illegible]
[illegible]

New York Women Against Rape [illegible]
[illegible], New York, NY

Counsels rape victims by phone & in person. Accompanies victim to hospital or court. Makes referrals to other agencies. Provides speakers for community groups.

Queens Women Against Rape..969-7605
For victims of crime in Queens. Crisis counseling, adovcacy, court watching, referral to sympathetic doctors & lawyers. Will accompany victim to police station, hospital or court. Person at home, 6-9, M-F. At other times, calls are recorded, will be answered as soon as possible.

RELIGIOUS GROUPS

Celtic Order of the Silver Unicorn..671-1728
211 W. 22nd St., Apt. 2B, New York, NY 10011
Worship of the Old Religion. Workshops.

Church of the Beloved Disciple..242-6616
348 W. 14th St., New York, NY 10014
Services, Su 9am, 2pm (main service), 7pm. Space available in the church for rent, for meetings, concerts, small dances, etc.

Committee of Friends on Bisexuality..866-8986
723 Hastings Hall, Union Theological Seminary, Broadway/120th St., New York, NY 10027
Dissemination of information on and promotion of discussion of bisexuality among Quakers and at large.

Community of the Love of Christ..228-9244
c/o Freespace Alternative University, 339 Lafayette St. (3rd floor), New York, NY 10012
Services, Su 5pm. Worship according to the Syro-Chaldean tradition of Fourth Way Gnostic Christianity. Counseling by appointment.

Congregation Beth Simchat Torah..255-2599
c/o Barrett Brick, P.O. Box 1270, General Post Office, New York, NY 10001
Synagogue located 151 Bank St. Shabbat services, F 8:15pm. Contact synagogue (number given above) for dates and times of holiday services; of classes in Yiddish, Hebrew, the Bible and the Talmud; and of social and cultural events. Publish Gay Synagogue News.

Dignity, New York.. ---
St. John's Church, 224 Waverly Place, New York, NY
For gay Catholics. Services, 1st W of month, 7pm. Mailing address: P.O. Box 1554, FDR Station, New York, NY 10022. Publish Insight.

Episcopalian Gay Caucus.. ---
c/o National Gay Task Force, 80 5th Ave., Rm. 903, New York, NY 10011

Evangelicals Concerned..688-0628
c/o Homosexual Community Counseling Center, 30 E. 16th St., New York, NY 10022
Educational task force ministering with Christian gays and their families.

Integrity NYC (Gay Episcopal Forum)..982-3558
Church of the Ascension, 5th Ave./10th St., New York, NY 10003

Lutherans Concerned for Gay People..362-0969
c/o John Herbert, 157 W. 85th St., New York, NY 10024
Monthly meetings. To unite gay Lutherans, to provide support and intercommunication.

Metropolitan Community Church, Brooklyn..662-1610
50 Monroe Place, Brooklyn Heights, NY 11201
Worship service, Su 2pm. Counseling, rap groups, Bible study, social events.

Metropolitan Community Church Hispana....................................228-1468, 786-5163
c/o Calvary Church, E. 21st St./Park Ave., New York, NY 10010. Mail: P.O. Box 110, Peter Stuyvesant Station, New York, NY 10009
Worship service, Su, 7pm. Counseling, rap groups, Bible study, and social events. For Hispanic gays. Services in Spanish. Publish Gay Hispano.

Metropolitan Community Church, New York..691-7428
201 W. 13th St./7th Ave., New York, NY 10011 Mail: P.O. Box 1757, General Post Office, New York, NY 10001.
Worship service, Su 7:00pm. Midweek service, W 8:00pm. Bible seminars, W 6:30pm. Sunday school for children, counseling, social and sports activities.

Other groups associated with MCC-NY:

Alcoholics Together - W, 7pm. For alcoholics and friends of alcoholics. Based on the AA program. Staff counseling, group rap and support of each other, and referrals to AA, Al-Anon, and professional detoxification programs..................469-5861

Dykes and Tykes - 2nd Tu each month. For lesbians who want to create a strong community for themselves & their children, also for lovers of lesbian mothers, daughters of lesbians, and lesbians interested in teaching/counseling, etc.....539-0411

Men's Rap Group - Th, 7:30pm. For gay men who wish through discussion to more fully understand themselves and other gays, to discover new ways of building a fuller personal life and world for gay people, and to help one another..........787-3687

Prison Ministry, Rikers's Island - Su, 2pm. For gay men in the "Queens' Tank" and lesbians in prison. Offers counseling, friendship, encouragement, working with prison officials, and working for a better handling of gay prisoners......469-5861

Third World Women - Th, 7:30pm. For black and Hispanic lesbians and friends who are interested in sharing discussions, in seeking a fuller self-realization, and in helping each other to learn how to build a stronger sense of community.

Women's Rap Group - Tu, 7:30pm. For lesbians who wish through discussion to know themselves better, to share common lesbian experiences, and to discover new ways of finding fulfillment in the gay community and society at large.

MCC-NY publishes The Mustard Seed.

Metropolitan Community Church, Westchester.....................................691-7428
c/o GLOW, P.O. Box 847, White Plains, NY 10602
Worship service, Su 2pm. Counseling, Bible study, social activities.

United Church of Christ Gay Caucus in New York.................................628-2038
c/o Milton Lounsberry, 421 E. 78th St., Apt. 2D, New York, NY 10021

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247 W. 11th St., New York, NY 10014. Mail: P.O. Box 805, Madison Square Station, New York, NY 10010
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Lesbian Switchboard..741-2610
Information, referral and counseling for lesbians, by lesbians. Have extensive listings beyond the metropolitan area also.

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Gay Academic Union, National Office.. ---
P.O. Box 480, Lenox Hill Station, New York, NY 10021

Gay Academic Union, New York Branch.. ---
P.O. Box 480, Lenox Hill Station, New York, NY 10021
Helps gay teachers with their common needs, encourages scholarly research in topics relating to homosexuality and gay culture, monthly meetings, annual conference.

Gay Teachers' Association.......................................(after 5pm) 789-8176
204 Lincoln Place, Brooklyn, NY 11217
Helps gay teachers, advises them of legal rights, works for better protection of gay teachers through contact with the Board of Education, etc.

ST. MARKS CLINIC

[illegible]

August 10, 1978

[illegible]
Pastor
Metropolitan Community Church
201 West 13th Street
New York, New York

Dear [illegible]:

As you know, the St. Marks Clinic [illegible] a [illegible] night for the past [illegible] years. [illegible] gay people in New York [illegible]. [illegible] Traditionally [illegible] emphasis [illegible] [illegible]/genital health [illegible] participation. I am sure you have seen [illegible] have been trying to do, but [illegible].

We have never believed that this was the only [illegible] approach to health care, [illegible] session devoted solely to the diagnosis and treatment of [illegible] last spring. The spread of the [illegible] was tremendous [illegible] patients. [illegible] is often a chronic and uncomfortable complaint which [illegible] physicians because it is neither [illegible] life threatening, and it is very hard to "cure." We were forced to close [illegible] night for lack of staff and lack of money. Although the [illegible] was plainly there, there was not the same [illegible] pay for these 2 1/2 years.

MCC NY.

ST. MARKS CLINIC

44 St. Marks Place, New York, N. Y. 10003
212 - 533-9500

BARBARA STARRETT, M.D.
MEDICAL DIRECTOR
BARBARA HERBERT
ADMINISTRATIVE MANAGER
NANCY LEWIS, R. N.
NURSING SUPERVISOR

MELVIN MOORE, M.D.
TRUSTEE
MARILYN RINSLER, ESQ.
TRUSTEE

August 24, 1976

Marge Ragona
Pastor
Metropolitan Community Church
201 West 13th Street
New York, New York

Dear Marge:

As you know, the St. Marks Clinic has operated a special women's night for the past 2 1/2 years. That session has been unique in New York health care for several reasons, among them: that our staff is always all women; that our outreach is to two categories of women, lesbians and older women, traditionally ignored by the health care establishment; that our emphasis is on whole-body care not merely reproductive/genital health; and that we attempt to provide progressive, non-hierarchial care with maximum consumer participation. I am sure you have some feel for what we have been trying to do, for you have seen us operate.

We have never believed that this was the only feminist approach to health care, in fact, we briefly instituted a session devoted solely to the diagnoses and treatment of vaginitis last spring. The appeal of the vaginitis night was tremendous; we were swamped with patients. Vaginitis is often a chronic and uncomfortable complaint which fails to interest physicians because it is neither dramatic nor life threatening, and it is very hard to "cure." We were forced to close vaginitis night for lack of staff and lack of money. Although the need was clearly shown, there was not the same sense of community which has kept many of our regular women's night staff working with only occasional pay for these 2 1/2 years.

As you may know, the People's Health Center is a full time alternative medical and dental clinic in the South Bronx. A group of women staff from PHC briefly conducted a women's session on Friday nights last spring; one reason it did not succeed was that the staff did not have energy to volunteer additional services over and above their full time jobs. [An aside about the People's Health Center. They offer a medical assistant's course which is unique in training "para medical" workers, and has provided much staff for both PHC and St. Marks.] The women of PHC would like to create a Wednesday afternoon session of the clinic staffed solely by women. St. Marks Women's Night and women from the People's Health Center have formed a women's health coalition, which I am calling WOMANCARE. The goal of WOMANCARE is to give us leverage around funding, obtaining services (like cheap or free lab tests), and encouraging other community facilities to incorporate some all-woman input into the delivery of care.

The municipal fiscal crunch has hit human services severely. It has meant a 75% reduction in funding available at St. Marks, the end of free city Pap tests, a devastation in health care available to residents of the South Bronx because of the closing of Morisania Hospital and the drastic overcrowding of Lincoln. We see WOMANCARE as a united response to these disasters.

We are beginning discussion with the people of the Chelsea Neighborhood Clinic in Chelsea and with the direction of Action-for-Progress, a low income family planning center on the lower east side, to expand our infant coalition.

At St. Marks and PHC we envision requesting funding for the overhead costs of clinic sessions (rent, utilities, etc.), and for staff salaries of $5/hour, for everyone working in either project, independent of job category. Additionally, we are seeking in-hospital health insurance for our workers, most of whom are now without coverage.

It is an important feature of this project, that we both see ourselves as community clinics, serving all manner of people. We wish to integrate our feminism into this broader framework of care, rather than putting our energy into the creation of exclusively women's clinics. But we feel a need for some time which is ours alone, women's space within our facilities.

WOMANCARE is a fledging organization, not yet incorporated and not yet tax-exempt. We are in need of a sponsor to get us through our first months, while we consolidate,

As you may know, the People's Health Center is a full time alternative medical and dental clinic in the South Bronx. A group of women staff from PHC briefly conducted a women's session on Friday nights last spring. One reason it did not succeed was that the staff did not have energy to volunteer additional services over and above their full time jobs. [A note about the People's Health Center. They offer a medical assistant's course which is unique in training "para medical" workers, and has provided much staff for both PHC and St. Marks.] The women of PHC would like to create a Wednesday afternoon session of the clinic staffed solely by women. St. Marks Women's Staff and women from the People's Health Center have formed a women's health coalition, which I am calling "WOMANCARE". The goal of WOMANCARE is to give us leverage around funding, obtaining services (like cheap or free lab tests), and encouraging other community facilities to incorporate some self-help input into the delivery of care.

The continued fiscal crunch has hit human services everywhere. We have faced a 75% reduction in funding available at St. Marks, the end of free city lab tests, a devastation in health care available to residents of the South Bronx because of the closing of Morrisania Hospital and the drastic overcrowding of Lincoln. We see WOMANCARE as a united response to these disasters.

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It is an important feature of this project that we both see ourselves as community clinics, serving all manner of people. We wish to integrate our feminist/self-help aspect into a network of care, rather than putting our energy into the creation of exclusively women's clinics. But we feel a need for more time which is ours alone, women's space within our facilities.

WOMANCARE is a fledgling organization, not yet incorporated and not yet tax-exempt. We are in need of a conduit to get us through our first months, while we consolidate.

organize our structure and look for money. Linda Small of the Women's Action Alliance has agreed to critque proposals and guide us toward funding services; Joan Waitkwicz is gathering staff for the PHC; I am the St. Marks liason. I write to ask the steps in requesting MCC to sponsor us thru this initial organization period.

I have made some effort to reach you by phone -- so far unsuccessful. I am at the clinic Tuesday and Wednesday nights and many afternoons; to reach me call 533-9501. My home ~~home~~ phone is 533-2487.

Hoping to hear from you.

In struggle,

Barbara

Barbara Herbert

BH:dd

the MUSTARD SEED

If ye have faith as a grain of mustard seed... nothing shall be impossible unto you

Matthew 17:20

Vol. 3 No. 1
January 1977

M.C.C.N.Y. CELEBRATION-'77

JANUARY 7&8,1977

SPECIAL EDITION

REMEMBER WHEN??

"Blest be the Tie" had 10 people? 20?

Mac and the coffee pot? And lemonade in the back yard on those hot summer Sunday nights?

The time Roy did a strip in the pulpit, from a Geneva gown to a leather outfit?

Warren ringing the church bell, and how he'd let you give it an extra tug for good luck?

Remember how cold it was? How the cold came up from those stone floors inch by inch, your ankles were numb by the Gloria, your shins by the beginning of the sermon, and you couldn't tell if you were kneeling for communion by asking your knees?

Remember Gil and Kim mopping up after services? Fortunately Gil preaches better than he mops.

And the Sunday the heat and the organ both gave up and Frieda Smith had to preach in the parish hall?

Remember running all around the building in the rain to use the bathroom? Remember standing in line?

And Michael Yates teaching Sunday School in full leathers? And Judy and her guitar on the chancel steps, singing one of her own songs? Does anybody remember the words to "God is a Dykes' Best Friend"?

Remember Annie in the pulpit? And how she was too stubborn to use a box to stand on?

Remember the wee, fuzzy elf who used to sit all alone behind the pillar, all quiet and shy, and how it turned out to be Gil?

Remember Chuck in a cassock? Teddy's bow ties? Fred in a suit and tie? Gayle in her embroidered jeans that said "Dykes for Jesus" right across the ass?

Remember draping the church in banners Gay Pride Sunday? How cool the church felt and how hot and dusty we were?

Remember your first hug from Jay Neeley? Remember how warm and loved you felt?

Do you remember your first Sunday at MCC? Remember the joy? Remember the astonishment?

January is a good time for remembering, make your own list of good times to remember. It'll help to warm the cold soul of the winter.

HAPPY NEW YEAR FROM OUR PASTOR: Reverend Gilbert H. Lincoln

It's a glorious thing to begin our year with a Celebration of '77, because, to me, that means we are looking forward together to a great year of endeavor for God and the people. God will surely bless us and crown our efforts with such success as really and truly means the uplifting of lives by the pure love of God in Christ. Our striving is not for ourselves, not even for our Church: our striving is for the Realm of God's world; our striving is for the unreached sisters and brothers for whom Christ came, died, rose again, and reigns as Lord.

You can imagine that for me, as a person, being installed as Pastor of MCC/NY is one of the high points of my life! It is only the third Pastorate I have held. It is the very first in which I feel completely open and free. God made all my life a preparation for this, though in many dark and weary times I did not know it yet. And God is willing to accept our labors together, yours and mine, in the days to come, as a service of a still higher goal of ministering the joy and beauty and power of Christ's salvation to people just like us, who will rejoice just as we do now. Troy and all the brave glad men and women who created our Fellowship have provided a new focus for our lives, yours and mine. And in Celebration '77 we recommit ourselves to press forward in what they began.

MCC/NY CELEBRATION '77. Our Church began in January 1972, five years ago. These past years certainly haven't been boring or uneventful. Quite the contrary. We have been actively involved in learning who we areas Christians and what God would have us to do in New York City. In the course of this quest together, many of us have come to feel closer to the essence of our faith, Jesus Christ. And our Church has certainly grown spiritually as a result of individual and corporate efforts. 1977 promises to be just as exciting as all the previous years, maybe even more so. In order to set the pace for 1977, we are planning MCC/NY Celebration '77 for January 7th and 8th. Join us and celebrate.

Love and Peace
MCC/NY CELEBRATION '77
PLANNING COMMITTEE

James, Campbell, John Devers, Teddy Doohan, Bob Mehl, Eric Neilsen Converner, Linda Pepper, Jeri Trimber and Karen Ziegler.

FRIDAY GOSPEL AND EVANGELIST SERVICE

Organist: John Judie Pianist: Al Levy
Processional - Choir - LEANING ON THE EVERLASTING ARMS

Congregation Singing - Listed on the Song Sheet:
WHEN WE ALL GET TO HEAVEN
SINCE JESUS CAME INTO MY HEART
EVERYBODY OUGHT TO KNOW
WONDERFUL, WONDERFUL

Speaker: Rev. Howard J. Gaas

Gospel Medley - Choir: SWEET, SWEET SPIRIT
HEAVEN CAME DOWN
PRECIOUS LORD

Speaker: Rev. Jose Mojica

Offering - HOW GREAT THOU ART - Sung by Choir

Gospel Reading: Teddy Doohan

LEAD KINDLY LIGHT sung by John Devers

Meditation - Teddy Doohan

Alter Call - Teddy Doohan

The Choir will sing:
JUST A CLOSER WALK WITH THEE, HE'S THE SAVIOUR OF MY SOUL

BLEST BE THE TIE THAT BINDS (2 verses) on the song sheet

Organ and Piano before service:
SHALL WE GATHER AT THE RIVER
AT CALVARY MCC #391
LEANING ON THE EVERLASTING ARMS MCC #446
WHEN WE ALL GET TO HEAVEN MCC #252
POWER IN THE BLOOD MCC #136
STANDING ON THE PROMISES MCC #472

A SERVICE OF CELEBRATION Saturday Morning 1/8/77 - 10:00 A.M.

RESPONSIVE CALL TO WORSHIP:

We are here this morning to join together in celebration.
PEOPLE: Let us rejoice in God's love which is for all people.
Let us give thanks for Jesus who is the Christ, who heals our broken bodies and spirits and makes us whole.
PEOPLE: We celebrate the Lord's presense which is with us today and at all times.
Let us rejoice that as a family and a community of the faithful we come together to praise God.
PEOPLE: We join together this morning to renew ourselves and each other. Let us rededicate our lives as gifts to God. Let us live in hope.

HYMN: "O COME ALL YE FAITHFUL (Words - Page #9 this issue)

WELCOME AND ANNOUNCEMENTS

THE GOSPEL READING

SERMON: Reverend Roy Birchard

COMMUNITY PRAYER Seated, if you are moved to pray aloud, please do.

THE LORDS PRAYER: Our Lord in heaven, holy be your name. Your kingdom come. Your will be done on earth as in heaven. Give us this day our daily bread. Forgive us our sins as we forgive those who sin against us. Do not bring us to the test, but deliver us from evil, for the kingdom and the power and the glory are yours, now and forever. AMEN

THE OFFERING OF TITHES & GIFTS - Special music by Linda Lupo

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW. PRAISE JESUS CHRIST AND IN HIM GROW. PRAISE TO THE HOLY SPIRIT GIVE, THAT WE, IN LOVE, WITH GOD MAY LIVE.

HYMN #119 "JUST AS I AM"

THE CELEBRATION OF THE LORD'S SUPPER

HYMN: "BLEST BE THE TIE THAT BINDS"

— BROOKLYN —

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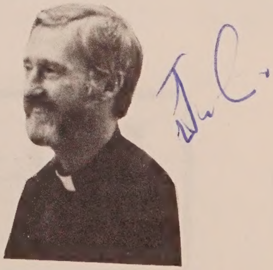
CELEBRATION INSTALLATION WORSHIP SERVICE Saturday Evening

Organ Prelude: Organist - John Judie
Processional - Choir will sing
Hymn - OUR GOD IS LIKE AN EAGLE (Words - Page #11 this issue)
Invocation and Prayer
Choir - SERENITY Music by Charles Ives, Words by John Whittier
Psalm
The Epistle
The Gospel
The Gloria
Hymn #73 PRAISE YE THE LORD THE ALMIGHTY
Installation and Prayer
Solo Quartet - A SONG OF PRAISE by Gabriel Faure
Judy Anderson, Bill Cogswell, Mara Goodman and John Devers
Offering - Choir - O LOVE THAT WILT NOT LET ME GO
Doxology
Hymn #86 GREAT IN THEY FAITHFULNESS
Prayer of Confession (in unison)
HOLY EUCHARIST
Sursum Corda
Sanctus - Choir - Sanctus from the Faure Requiem
Prayer of Consecration
Oour Lord's Prayer - Chant by Choir
Breaking of the Bread
The Invitation and the Lords Supper
Recessional of Ministers and Choir - Hymn #88 NOW THANK WE ALL OUR GOD
Organ Postlude

A TRUE MINISTER
God's man in
God's place, doing
God's work, in
God's way, for
God's glory.



(Who is It.)

MCC/NY CELEBRATION '77
JANUARY 7TH & 8TH
CHOIR

JOHN DEVERS - Music Director
JOHN JUDIE * Organist   AL LEVY * Pianist   DAVID BLUM*Violinist
CHARLES DALBOTTEN * Rehearsal Accompanist

CHOIR MEMBERS FOR CELEBRATION '77

Jerry Aulenbach	Judy Anderson	Bob Bermel	Mercedes Clopton
Bill Cogswell	Ann Collins	Samuel Cypress	Gordon Fadenrecht
Bruce Gerig	Mara Goodman	Eddie Harper	Linda Lupo
Bill Masters	Marvin Parker	Ellen Pollack	Bernard Ross
Pat Simpson	Chet Snow	Scott Wood	

On behalf of the planning committee I would like to thank the following for their assistance in preparing CELEBRATION '77. Just knowing that someone cared enough to share the aggravation as well as the nice things makes us feel warm all over. Again, thanks for everything!!!!!!

Love Eric

Registration - Tom Pierce * Dubose McLane * Julie Russell * Warren Smith
Publication Table - Danny Ventrelli * John Milne
Sanctuary Committee - James Jarman   Special Flyer - Harold Forbes
Coffee House - Leo Lillja * Pat Miller

O come, all ye faithful, joyful and triumphant
O come, ye, O come ye and worship the Lord
Come and behold him, born to be our Savior
O come let us adore him
O come let us adore him
O come let us adore him, Christ, the Lord.

Sing, choirs of angels, sing in exultation
Sing, all ye citizens of heaven above
Glory to God, all glory in the highest
(chorus)

Yea, Lord, we greet thee, born on every morning
Jesus to thee be all glory given
Hope for all people now in fullness given
(chorus)

BIOGRAPHIES

REVEREND GILBERT H. LINCOLN: Our Pastor was a Minister of the Presbyterian Church for over 22 years before coming full time to MCC/NY. Having been ordained 2 May 1954 by the Presbytery of Enid, Synod of Oklahoma, he served Churches in Manitowoc, Wisc., and Sewickley, Penna as Assistant Minister for 4 years; and was then called as Pastor to the Westminster Church (South Jamaica) where he served 7 years before moving to the Ft. Washington Church (in the Heights) for a ministry of 10 1/2 years. At the time of Pastor Birchard's resignation, Gil was asked to serve as Worship Coordinator; then in October 1975 was elected Pastor Designate. After receiving the Licensure of UFMCC in August, '76, he was elected Pastor of MCC/NY two months ago. Gil's hobbies are pottery making and history reading. His post-graduate studies, at doctoral level, were in historical liturgics.

RICA JOSEPHS: M.S.W. * Registered clinical psychiatric social worker. Licensed by New York State Department of Education, individual, couple, family counselor and sex therapist with 20 years experience. Ms. Josephs trained for two years with hele Kaplan, M.D., Payne Whitney Clinic, Cornell, New York Hospital (author of THE NEW SEX THERAPY).

JEAN O'LEARY is Co-Executive Director of the National Gay Task Force. She was a delegate to the 1976 Democratic National Convention and a member of Carter's 51.3% Committee. She is a former Spokeswoman and founder of Lesbian Feminist Liberation.

DR. GEORGE WEINBERG is a practicing psychotherapist, and has long been involved in the movement to educate the public on the issue of homosexuality. His writings have appeared in numerous technical journals and popular magazines and he is the author of THE ACTION APPROACH, a popular study on personality in addition to SOCIETY AND THE HEALTHY HOMOSEXUAL.

****

Homosexuals are often shunned and cast out by their own families. Inasmuch as traditional attitudes about homosexuality have caused much needless suffering and little improvement of the situation, it is time to look for a new approach. Communicate with Parents in a workshop led by Sarah Montgomery and the Manfords: PARENTS OF GAYS & LESBIANS.

****

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THE REV. GILBERT H. LINCOLN, PASTOR

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OUR GOD IS LIKE AN EAGLE
(To: Stand Up, Stand Up For Jesus)

When Israel camped in Sinai, Then Moses heard the Lord,
This message tell the people, and give them this my word,
From Egypt I was with you, and carried on my wing,
The whole of your great nation, from slav'ry I did bring.

Just as a mother eagle, who helps her young to fly,
I am a Mother to you, your needs I will supply,
And you are as my children, my own who hear my voice,
I am a Mother to you, the children of my choice.

If God is like an Eagle, who helps her young to fly,
And God is also Father, then what of You and I?
We have no fear of labels, we have no fear of roles,
If GOd's own being blends them, we seek the self-same goals.

Our God is not a woman, Our God is not a man,
Our God is both and neither, our God is I Who Am,
From all the roles that bind us, our God has set us free,
What freedom does God give us? The freedom just to be.

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THIS IS THE FIRST DAY OF THE REST OF MY LIFE AND YOURS
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TRUE LOVE IS A PRISM THROUGH WHICH I AND YOU CAN LOVE
THE WHOLE WORLD

MAY EACH OF US HAVE DAYS AND YEARS TO COME FILLED WITH THE INTEGRITY AND JOY THAT WILL ENABLE EACH OF US TO ABIDE THROUGH ALL TIMES OF AMBIVALENCE AND DOUBT AND IF OUR AFFECTION FOR EACH OTHER HAS ALWAYS A LITTLE MORE TO GROW, IT WILL RISE FROM YOU AND I and ENTER THE LIVES OF OTHERS, ENRICHING AND STRENGTHENING THEM.

MY DEAR FRIENDS,

The season of rebirth has arrived again. A time to greet each friend, those from over the years and those who I have come to know in these last few months.

My job at Englewood Hospital is a greater pleasure to me now than a year ago. Our staff is special, our hospital problems frustrating and worse but not unusual and the patients varied and always changing or almost.

John Kent was 11 on Aug 5th, Kathryn had a big birthday the day after Dec 4th and was seven. This was her most exciting birthday - she is really into long dresses so I gave her a lovely one for her party. She looked terrific. Leiper, who is on crutches with a sprained ankle will be 10 on Feb. 9th. The three along with Mae spent two weeks with me this summer in August. They have been here for weekends and the 4 of us will have the week after Christmas in Burlington, Vermont with a dearly loved friend Sally Ramsden and her family.

In May Pat moved in with her friend Carole Cross. This has made the house seem very large at times but I grew to enjoy the space at times. Pat and Cross were classmates and also work at Englewood.

In September I went to Burlington, Vermont for a P.T. workshop. While there I rediscovered a long lost friend, Sally Ramsden. In the 21 yrs since I was her maid-of-honor and we went to Dana Hall together I had seen her about once 11 yrs ago. What a joy to find you can pick up a friendship and go on loving the person more than ever. I returned after 4 days in Sept for a weekend in Nov.

October found me at an exciting workshop on inclusive language in Theology and the world at large. I met a number of wonderful people and a few very special individuals. As a result I have come to spend many a growing - loving time in Hartford, Conn, Boston and still New York - New Jersey.

There have been many events both painful and happy, with tears and laughter but now as I look back it has been a special year.

As I look forward to the New Year 1977 I can see a year of excitement, growth and loving friendships. My children are terrific and they are very precious.

And the happening for me for which I am very humble is love, for my friends and a rebirth of a lost awareness and love of God. So this Christmas will be especially meaningful for me. My love will be a gift I can offer to the child born in the stable who loves each and everyone of us, who accepts us as we are in all our differences and uniqueness.

My love, to each of you, wherever you are in your life and growth.

Barb

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POST OFFICE BOX 679
NEW YORK, NEW YORK 10008
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212-899-5341

October 4, 1976

Ms. Marge Ragona
MCC-Boston
131 Cambridge Street
Boston, Massachusetts 02114

RE: Portable Typewriter

Dear Marge,

I hope you had a good trip to Boston and by now are settled in a nice envirement.

I asked Richard DeStephen about the typewriter and he told me he had moved from that building and knew nothing about it.

If you took it to Boston with you, it is quite OK. But as I have insurance on all of my equipment, I must know where it is.

Hope Missie likes Boston. I'm sure it must be nicer than New York. I would give anything to be able to live in New England. It is most beautiful up there. Especially on Cape Cod (even during the winter).

Take care and let's hear from you soon.

Love and God Bless,

Bob W.

This pledge is NOT limited only to church members. Everyone who has an interest in MCC is encouraged to pledge a portion of their time for the work of the Lord. People who are now providing services in any of the following areas are encouraged to rededicate their efforts and talents to the Church.

I pledge my time and talents to the work of the Lord in the following areas during the comming new year.

PUBLICATIONS:

_____ 1. I am willing to work on the Publications Committee.
_____ 2. I am willing to write articles for Church publications such as the Gay Christian and the Newsletter.
_____ 3. I would like to offer my assistance with the Publications table during the coffee hour.
_____ 4. Other (please specify).

PUBLIC RELATIONS:

_____ 1. I am willing to do public speaking on the Gay issue.
_____ 2. I am willing to assist in efforts to magnify awareness of MCC in the straight community.
_____ 3. Other (please specify).

SUNDAY SCHOOL:

_____ 1. I am willing to teach in the Sunday School.
_____ 2. I am willing to assist in the teaching of Sunday School.
_____ 3. I am willing to work on the Sunday School Curriculum. MCC is now working from scratch on a curriculum for three grade levels which will be non-sexist, and from a Gay point of view.
_____ 4. I am willing to contribute my efforts to increase the Sunday School enrollment.
_____ 5. Other (please specify).

VISITATION:

_____ 1. I am willing to visit shut-ins.
_____ 2. I am willing to do follow-up work on potential new members.
_____ 3. I am willing to make contact with people who have made requests to the Ministerial Staff.
_____ 4. I am willing to make contact with members and friends who have been absent from the church for a period of time.
_____ 5. I am able to provide transportation for visitations.
_____ 6. Other (please specify).

OUTREACH TO THE GAY COMMUNITY: EVANGELISM / VISITATION COMMITTEE

_____ 1. I am willing to become a member of the newly formed Outreach Committee whose objective is the formulation and administration of plans and programs to reach a broader segement of the Gay community, such as those persons listed under 2. below.
_____ 2. I am unable to become a member of the Outreach Committee,

Outreach to the Gay Community (con't):

_____ A. Bar Ministry
_____ B. Youth Ministry
_____ C. Military Outreach
_____ D. Ministry to the Aged
_____ E. Ministry to the Handicapped
_____ F. Ministry to the Deaf and Blind
_____ G. Ministry to the College Campus

REFRESHMENTS FOR THE COFFEE HOUR:

_____ 1. I am able to provide refreshments from time to time.
_____ 2. I am willing to assist in the serving of the refreshments.
_____ 3. I am willing to help in cleaning up after the coffee hour.
_____ 4. Other (please specify).

CHOIR/MUSIC:

_____ 1. I am willing to become a choir member.
_____ 2. I am willing to sing (i.e. solo, duet, etc.) during the worship service.
_____ 3. I am willing to provide instrumental music for the worship service. I play a(n) ______________________________.
_____ 4. Other (please specify).

WORSHIP COMMITTEE:

_____ 1. I am willing to work on the Worship Committee towards the development of the liturgical form and content of our worship service.
_____ 2. I am willing to help in the serving of Holy Communion at the worship service.
_____ 3. I am willing to become an usher.
_____ 4. Other (please specify).

SOCIAL MINISTRY:

_____ 1. I am willing to assist in the providing a social ministry to those in need outside of our church.
_____ 2. I wish to help in the providing of a social ministry to those of us in MCC who are in need.
_____ 3. I would be willing to assist in a program of ministry to runaways.
_____ 4. I am willing to help in a ministry to hustlers.

SOCIAL ACTION:

_____ 1. I am willing to work on the Social Action Committee.
_____ 2. I am unable to join the Social Action Committee, but would be willing to work with the committee towards its goals.
_____ 3. Other (please specify).

MISCELLANEOUS:

_____ 1. I am willing to assist in the cleaning of the church.
_____ 2. I wish to offer my assistance in the picking up of the hymnals after the worship service.
_____ 3. I am willing to work in the establishment of a nursery should one be needed.
_____ 4. I would be willing to assist in the greeting of visitors during the coffee hour.
_____ 5. I would be willing to help in planning for recreational and social functions of MCC such as a bowling team, ice skating, and a baseball team.
_____ 6. I would be willing to work with the Deacon to assist in his programs.
_____ 7. Other areas in which I feel I could offer my time and talents to the church are as follows:

Name_______________________________________ Phone________________

Address____ Apt Number____

City_______________________________ State________________ ZIP____________

I have a car? YES____ NO____

I Play a musical instrument. YES____ NO____
If yes, which istrument do you play_____________________________

262 E. 7th Street Apt. 3
New York, NY 10009
October 1, 1975

Ms. Marjorie Ragona
% Metropolitan Community Church
201 West 13th Street
New York, NY 10011

Dear Marge:

Here is the information which I promised to your concerning the December meeting of the Fellowship of Churches and Syn-a gogues. The meeting will be held the third Tuesday of the month, December 16. The meeting is a dinner meeting. Dinner is served at 6:30, the program begins 45-55 minutes later. This meeting will be held at Christ Church United Methodist, 60th and Park. The cost of the dinner for you (and a guest, if you so desire) will be underwritten by the fellowship.

The theme of the meeting will be "Peace of Earth to Men of Good Will." Musical entertainment will be provided by the Sounds of Joy. I will be the moderator. Greetings will be presented by Dr. David Randolph, senior minister of Christ Church. The benediction will be given by Dr. Elias Golanka, director of U.N. and International work for the Baptist Coven-tion of New YOrk (assuming Dr. Golanka is back on full schedule by then--he has been ill and as of now is only back on a limited schedule). This gives you some idea of the general theme of the meeting, but the topic is broad enough to be developed in many different ways.

I trust this gives you enough information to satisfy your needs. However, if there is anything else you want to know, you can either speak to me at Church, write me, or call me at home, 982-0913. I do trust you shall be able to make this event. I am sure you would be well received by our members. And tahnks so much for your consideration and cooperation!

Sincerely yours,

John R. Poole

John R. Poole

[illegible]
New York, N.Y. [illegible]
[illegible], 19[illegible]

[illegible]
[illegible]
[illegible] Street
New York, N.Y. [illegible]

Dear Marge:

[illegible]

The theme of the meeting will be "Peace [illegible] Men of Good Will." [illegible] Sounds of Joy. [illegible] church. The benediction will be given by Dr. [illegible] and International work for the [illegible] This gives you some idea of [illegible] of the meeting, but the topic [illegible]

I trust this gives you enough information [illegible]. However, if there is anything else you want to know, you can either [illegible] or call me at [illegible]. I do trust you would be able to [illegible]. I am sure you would be [illegible], and thanks so much for your consideration and cooperation!

Sincerely yours,

John . Poole

ALLIANCE
POST OFFICE BOX 679
NEW YORK, NEW YORK 10008

11/26/76

Dear Marge,

As you can see, since having this selectric typewriter repaired I am still having problems with it.

I called Dee to see if you had been down here and she told me that you didn't make it.

Did Jean see you give the typewriter to Joe Perry? If so I will type up affidavits for both of you to sign and have notorized. If not I will make one for just you.

When Juan Dias went over to Perry's he was told that he gave the typewriter to a tall blond guy from the Church. When I called him he said "what Typewriter" ....I don't know anything about it. Therefore with your affidavitts and Juan as a witness I will take him to Small Claims Court with it.

Regards to Jean and Missie.

Love and God Bless,

Bob

June 2, 1977
77 7th Ave #3A
NYC 10011

Dear Jean & Marge,

Just finished reading the May Mother Eagle Review. Wow! Wow!!!!!! It's beautiful! The accent varies, the tone varies, and some of it speaks more to me: Carter Heyward's article is so moving - and yet a unity is there which speaks to the unity of convictions which have been growing in me, sometimes "of my own invention" I thought, at the deeper theological levels. It is so wonderful to find confirmation, that there's a tree under that limb I'm out on! Sometime in the summer months, I'd like to contribute to MER. This issue is so positive, I can really relate

and be nourished. Maybe my contri-bution can be a poem or two.

Incidentally it might be a good idea to start including copyright symbols with peoples names or copyright the whole issue. You never know when something is going to be a key piece of new theological talk.

I said I was going to write about the Mustard Seed cover, so let me get business dispensed with. Just to confirm specs – the issue will be on lavendar paper, black ink, and I'd like the cover design 5½" x 5½" (including, but I can put it in, the Mustard Seed title and UFMCC logo). I want to put a table of contents at the bottom of the page. Phil and I plan contents as follows (an 8 page issue so we can print more of them)

p.2 Editorial: Gay Pride and Liberation 1977
~~p3~~ (statement of where we're at and where we're headed, coauthored by a woman and a man, not definite on who yet)

p.3 "They have not died in vain" - or something like that - an article by Gil on the Everard fire forging new determination, with a fire fund notice at the bottom of page

p.4 Rebirth of Cohesion in the NYC Gay Community - we'll ask Martin Walker, CSLD chairperson, to talk about groups' aims and efforts, especially those which CSLD is bringing together

p.5 A Liberation Theology Primer (me and maybe Karen)

p 6 Around the Fellowship: MCC's Face Homophobic Outbursts with Courage and Faith type reporting - will probably find another title! (Phil & me)

p 7 directory and miscellaneous what's going on & who's who stuff, 1/4 page fund raising notice, etc.

p 8 1/2 page (we'll double fold what gets mailed): MCC/NY Special Events (dances, various benefits for the Fire Fund, etc.)

I don't have a picture in mind for the cover - never do see/visualize. But

the image I hope will be conveyed is the rising tide of sexual liberation into wholeness — both personal wholeness in Christ and sociological wholeness of community: clashing with the rising tide of violent suppression of self and of others, of fragmentation within and without, and the fallen state of hierarchical, power-based relationships. Love + wholeness vs. ~~hate~~ Power + divisiveness, both rising tides, with all who would crouch by the wayside swept up into one or another collective.

I plan to start putting it together June 15 and finish June 19 (Sunday night, take to the printer Mon morning). That schedule is an absolute _must_ on the finish side.

So much for business.

Gene (who now goes by his real name, Greg) and Chuck offer you their

hospitality the night of June 25, including Missy. They have figured out bedding enough, not luxurious but you'll live through it fine. Greg will be writing. He is excited about a chance to heal any remaining hurts and to visit with you both, and have you meet Chuck, whom you'll like!

I have a real strong intuitive apprehension not only of violence but of its being all over the place, diffuse, the day of the march and I just want to say that again. Greg has told Susan not to come in this year, and in my love for Missy I want to ask you to consider not bringing her into danger, at least not marching or being in Sheridan Square... perhaps with a former schoolmate or something?

As you can imagine, I am several inches off my limb with excitement that Dick Mickley wants to publish my

rewritten paper as a booklet for General Conference. Still in the throes of doing a better synthesis and facing time pressure, but it just won't be hurried this time. When I hurry, I do it wrong and have to redo.

~~On~~ In other facets of my life, so much good has happened lately — at so much cost of struggle — that I've almost lost track. I'm out to my boss and have an official reading of company disinterest in what I do on my own time, as the result of being called to Bellevue the day of the fire. I'm reconciled with my parents and brother, at David's wedding the day after I saw you. Have a whole new career shaping up at Inco, involving a good deal of travel. Have decided on two other writing/publishing projects for next year, one as an individual study at NYTS, the other doing something with my poetry. Have just come to terms with

my latest attempt at relationship in a much more positive way than ever before, still leaving me a beloved sister, and able to go on without anymore hurt or yearning – for which I really thank God! Will be able to turn over most responsibility for the Mustard Seed to Jim Campbell after this issue, I think, which is a relief. And in so many ways at a day to day, hour to hour, minute to minute level, I have stopped resisting and am able to feel where the Lord is leading me, so that my time is used productively and I feel much less exhausted than when I did 1/2 as much. Greg and Chuck finished weekly counseling with me tonight and truly in 4 months you would be amazed at their growth in grace, understanding, and style. Our tools have been assertiveness training at the psychological level and prayer for

healing in the charismatic sense —
what a wonderfully effective combination!
I really like doing couple counseling,
and hope more will come my way —
unlike individual therapy, the sessions
~~have~~ are a laboratory of what we're
working on. Unlike group therapy, its
not an artificial group, but the real
life, most-important relationship. And
I feel that the tools are ~~both~~
understandable in the case of assertiveness
(unlike TA) and so much richer and
more powerful, in the aspect of prayer
for healing, than what psychology
can offer.

So much is happening so fast, I don't
have any idea what my life will look
like next week or next month. I can
only guess that my own salvation and
reworking into an acceptable servant of
the Lord will go on until I am healed!

Everything works in parallel of what I find myself doing and the opportunity it gives me to confront and release barriers, blocks, limitations, not-so-nice fragments of self. Nothing seems to be accidental, down to the tiniest details, as I become aware. I feel very much in awe of this process, and am learning to trust it, learning that the only pain comes through resistance.

Oddly – or in fact very appropriately – the need of underwriting the first edition of my booklet has led to my finally getting out of debt totally, while I'm at raising $1000 for MCC. All I had to do was get up off of the rings I bought 4 years ago when I was "Engaged," and ask for what they're worth now. "Lay not up for yourselves treasures" etc. I'm supposed to get the seed money back after the booklets are

sold. That I could feed it was what 10
allowed Rev. Mickley to go ahead,
and of course there are approvals and
much work, countless steps, to be gone
through in the next 8 weeks. But
like yours licensing, Marge, I feel
that it will all happen somehow with
just a lot of hard work. The first
printing will be 2000 copies. It was up
to me, how much I could afford, and
that's the most I feel can be used in
the first stage. I guess it's a good
thing I won't be at Conference, for
I would ~~be~~ too distracted by the
excitement of being a published author—
me 'n Norman Pittenger, for heaven's
sake! — to pay attention to anything
else. Anyhow, that week I'll be at a
retreat/workshop of Father MacNutt on
healing through prayer, and that's where
I belong then. It's late, so I'd better
close here. God bless and keep you both —
and thanks for your help, both!! Love to Missy.
Love, Marcia

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

GILBERT H. LINCOLN
Pastor

METROPOLITAN COMMUNITY CHURCH of NEW YORK

201 West 13 Street (at 7 Ave.), New York, N.Y. 10011
(212) 691-7428

29 April 1977

dear Marge

What a treat to have your letter today! I knew one had come through the office for Linda Pepper (though she has not said what's in it -- you've told me anyhow).

I'm really sorry we barfed about giving notice of the Big Fifth Anniversary Bash and Hooraw: apparently everyone thought someone else was taking care of various aspects of the weekend and some things slipped through: S.N.A.F.U. If you had been here, though, you'd probably have prevented my loss of virginity in the matter of altar calls, because I'd have asked you to do it. We were all more than a little surprised at me that evening ....

Thanks for the word about the M.E.R. editorial. It seems the woods are full of people who didn't write one thing or another: you didn't write the editorial, and I didn't write the "Looking to be hurt bit" (or anything else in the issue). We're both in good company. I'm glad if the flap has died down. The issues remain and remain urgently important; but I'm not persuaded we did ourselves any good in handling them the way we did. Try again, heh?

MCC/NY is its usual self, i.e. never the same day-to-day so that there just IS no "usual self." We're very near the 200 member mark, and twice in April attendance was 196 (official count). What pleased me, as well, was that our daily Holy Week and Easter Dawn services drew 143 total! The Exhorters and Deacons are being asked to build up the Mid-week service to full service character, and the Deacons are really picking up on that and doing a superb job. The Exhorters mostly have school/work commitments on Wednesdays at present, and will phase in as schedules permit.

Our social action people are really going strong, and so is the CSLD'77 bunch. You wouldn't think it's the same event as last year it's so "pacific and irenic" (you DO have a way with words, Marge ....) Martin Walker is the Chairperson and doing wonders. Incidentally, we hope the Boston people can/will come down for the big day! We may have to march on Saturday, since the Puerto Ricans are in the park Sunday and we're all agreed there's no gain in risking any rough stuff between two oppressed peoples. To my wonder they've asked me to address the rally this year. Pray, please, that I receive a gift of tongues and power.

Brandy has had to resign the Board and Treasury, but will

METROPOLITAN COMMUNITY CHURCH
of NEW YORK

205 West 13 Street (at 7Ave.), New York, N.Y. 10011
(212) 691-7428

GILBERT H. LINCOLN
Pastor

29 April 1977

dear Nance

What a treat to have your letter today! I hope you had come through the Office for Lions Fenner (funds), and not said who it is -- you've told me anyway.

I'm really sorry we barfed about giving notice of the Big Fifth Anniversary Bash the Church: apparently every-one thought someone else was taking care of various parts of the weekend and some things slipped through: T.H.A.T.I. If you had been here, though, you'd probably have prevented my loss of virginity in the matter of a[illegible] calls, because I'd have asked you to do it. We were all more than a little surprised at it that evening ....

Thanks for the word about the M.I.R. editorial. It seems the woods are full of people who didn't write one thing or another: you didn't write the editorial, and I didn't write the "Blocking to be Kurt bits" for anything else in the issue). We're both in good company. I'm glad the fire has died down. The issues remain and remain urgently important; but I'm not persuaded we did ourselves any good in handling them the way we did. Try again, ...

MCC/NY is its usual self, i.e. never the same day-to-day so that there just IS no "usual self." We're very near the 200 member mark, and twice in April attendance was 190 (official count). That pleases me, as well, and that our daily noon Mass and Saturday noon services draw [illegible]. The Exhorters and Deacons are going ahead to shift the mid-week service to full service status, and the Deacons are really working on that and doing a superb job. The Exhorters mostly have their/work completed [illegible] independent, and will share in an [illegible] spirit.

Our social action people are really going strong, and [illegible] in the [illegible] march. You would [illegible] the same event as last year it's so "[illegible]" [illegible] away with [illegible], Party ..... [illegible] their cross are doing [illegible]. Incidentally, we [illegible] would [illegible] for the old days [illegible] is [illegible] Saturday, [illegible] the [illegible]

continue to do the books under a nother title. John Milne, qua Office Manager, will be Treasurer too, and somehow we'll work out the snarled details.

Jim Jarman's Order of St Matthew is ensconced in a fancy new residence out in Boerum Hill, Brooklyn. And Chuck David (as UFMCC Director of Religious men -- sic!) and I are going to make a state visit next week to see why they aren't attending worship here. I fear the reason may be the siren-song of Holy Mother-in-law Rome. (Or is Unholy Stepmother Rome?)

Brooklyn/A&O and Hispana are going great from all I hear And the day of Messianic Peace among the people of God is just possibly about to dawn. T.Y.J.! and may it be truer sooner!

I look forward to see your licensure papers. And I very much hope to cast a favorable vote, as I did last year. You know as well as I do what people will likely be concerned with, though I'd want to put it my own way, in words like being "really very happy with what's doing and what you're doing in MCC." Along the Psalmist's lines about letting "the redeemed of the Lord say so." You've got so much good sense and good humor, and they're so much needed in addressing the issues you are engaged upon. And I really hope the combination shows and continues to show.

My love to Jean and Missie and the Haugens and all the saints and semi-saints and pseudo-saints which are in Boston. Greet them for with with an holy kiss. The hugs are for you three at home ....

[signature]

March 18, 1976

Dear Marge,

A few minutes ago, I called Jim Jarman to find out the results of the Board's voting. I know you must be very disappointed and probably nothing I say will make you feel any better. However, I do want you to know that I think you have many gifts to offer others and that you have enriched the lives of many people at MCC. It seems to me that you have a true calling and I hope you will not be discouraged by tonight's events.

You have added much to MCC and I hope you will continue to do so.

Love,
Gloria

Dear Mary,

[illegible] Thanks for your [illegible]

[illegible] [illegible]

for you!

I'll be sending [illegible]

[illegible]

Dec 10, 1976

Dear Marge,

Hi. Thanks for your long letter. Glad to hear things are going so well for you!

I'll be sending Missy a mechanical drawing set - kit - whatever. Haven't been to the art store yet, so in case it doesn't arrive on time, please tell her on Christmas that it's coming.

Right at the moment I'm going crazy with a paper due for my Women in Ministry seminar Tuesday, a final exam for Church History Wed., and just returned from a conference of lesbian and feminist women's organizations in NYC, called to share information and meet common needs - looks like we may try to organize ourselves training on crisis counseling for starts. But in a few days it will all slow down, and I'll just have one course - Intro to Pastoral Counseling - left - my favorite, too. I'm thinking through how best to share some of

the material from Women in Ministry at MCC/NY, and it occurs to me that as a follow-on to Gil's course on Homosexuality and the Bible, men as well as women could probably relate to feminine aspects of divinity and an exploration of the mixture of masculine and feminine traits in Jesus and ourselves. Seems to me almost all of our congregation are aware of themselves as androgynous personalities. I've got a great mass of material churning around in my head to try and organize and get down to manageable proportions.

This semester has been a particularly happy time in my life. It's wonderful to be back in school. I'm out in the two courses where there's any discussion and have had no "flack" at all, which is surprising to me in a student body that is heavily black-middle-class-religiously conservative. It may be that my own growing assurance serves to make fellow students stop and think, and question instead of rejecting. Church history, the most academic of my classes, has started me into research into the Jewish world-view of Christ's time in an effort to disentangle from later mixtures of Greek philosophy, much of which I don't agree with the philosophical premises of. (Finally a good use for my classical philosophy major in college!) I feel a great sense

of relief, being able to really understand and explain for myself why St. Augustine's doctrine of sin is philosophically rejectable, for example.

Don't remember if I mentioned that I've been losing weight the last three months - eating Weight Watchers and getting support and insight from participation in Overeaters Anonymous, which is patterned after A.A. I have a real sense of being reborn physically, emotionally and spiritually a little at a time. I'm down to a size 14 now and have been experimenting with clothes rather gleefully, getting in touch with my capacity to be attractive. The whole process of dieting has been enormously helpful in giving me daily opportunities to take care of myself and thus build up a sense of self worth and confidence. It was nice to be losing weight last year, when it just sort of happened without my doing much, but it's more healing for me to take responsibility and begin to identify with my body as she emerges from 18 years of being smothered in fat.

I should get back to school work! Chief and Sister send you a purr.

As I remember, your anniversary with Jean is Jan 3 - so happy anniversary in advance, as

well as very best wishes for Christmas and The New Year.

Marcia

MR. ROBERT J. WEISSKOPF
42-25 80TH STREET
ELMHURST, NEW YORK 11373

1/29/77

Dear Marge,

I finally got around to typing up the affidavit.

For personal reasons Gil had to mis-spell my name on the roster.

We have been having a very rough winter and I understand it is bad in your area.

Some days it has been so cold and windy, I can't go out (as I have a heart condition).

I talked to Gil's ex out in Berkeley, Calif. this afternoon. He is a great guy and got me the name of a lawyer out there. Vince's sister owes me quite a bit of money and after many unanswered letters I am finally having to result to getting a lawyer out there. Be sure that jean and you have wills made out. One dosn't realize how vicious families can be. Fortunately we had wills made out in 1967 (we were in the middle of making new wills and had asked Gil if he would be executor) but we never got to the formalities of making the new one. After the funeral, (she and her father were guest in my apartment) she told me I wasn't to touch a thing in my apartment until she had everything appraised. I told her we had wills

to take care of such things and all she did
was sit on my couch crying about all the money I
was going to get (she hadn't even seen the will
but she acted up in such away that I ended up in the
hospital and was laid up for 3 months with a fractured
foot.

Will you please sign the affidavit in front of
a notary and send it back to me.

Love to Jean and Missie, also.

As ever,

Bob

Bob w.

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42 - 25 80th Street
Elmhurst, N.Y. 11373

5/12/77

Mr. Warren Smith
84-18 - 114th Street
Richmond Hill, N.Y. 11418

Dear Warren,

Attached you will find a copy of the summons for Joe Perry (and no matter what comes up you must be there on Monday June 6th at 6:30 P M.)......... because Marge Ragona did not do what she promised me. The only real proof is the conflicting stories that Perry told to Juan and to myself.

If Marge had sent me the notorized afidavitt she promised (instead of a photostat of a photostat she had signed.....and not notorized) you would not have to go to court to swear you took the typewriter from me and gave it to Marge.

In fact the clerk in small claims court said my case should really be against Marge.. ..so we will have to see what the judge says and if Perry gets away from it, I will have to retain a Boston Lawyer and sue Marge (which would prove quite costly to her).

See you Sunday,

Love and God Bless,

Bob

Bob Weisskopf

cc: Juan Diaz
Pastor MCC-Boston

T T

Rm 138

43-2083-Q-26M-817066(77) 346

REFER TO: S. C. № 6110 1977

CIVIL COURT OF THE CITY OF NEW YORK

Small Claims Part, County of Queens

Telephone: 520-3633

MAY 11 1977

Notice to Claimant:

The hearing of your claim against Perry

has been set for JUN 6 1977 **at 6:30 P.M.**

in the Small Claims Part, Courtroom, 120-55 Queens Boulevard, County of Queens.

You must be present with your witnesses and proof, if any, of your claim, at the time and place above indicated. The clerk will, upon request, issue subpoenas for witnesses without any fee.

PHOENIX INGRAHAM

Chief Clerk

Bring this notice with you at all times.

To Prove Your Claim for Damages You Must Produce at the Time of Trial Either

(1) A MECHANIC
(2) OR A SIGNED (SIGNATURE) ITEMIZED PAID BILL

Ragona
d Street
lains, Mass. 02130

asked

80th St.
brothers

left
n St.
cked up.

CLARENCE VOLKMAN
Notary Public, State of New York
No. 03-4110700
Qualified in Bronx County
Cert. Filed in New York County
Commission Expires March 30, 1979

Cert. Filed in New York County

Mr. Juan Diaz
262 East 7th Street
New York, N.Y. 10009

To whom it may concern:

During the later part of October, 1976, Mr. Bob Weisskopf asked if I would go to Joe Perry at 435 East 9th Street and pick up the Typewriter Mr. Weisskopf loaned Marge Ragona.

When I went over to Mr. Joe Perry he told me he had given the typewriter to a tall blond feller from the Church (The Metropolitan Community Church, 201 East 13th Street, New York).

Mr. Weisskopf, Deacon Warren Smith and I looked all about and asked questions of everyone we contacted and nobody knew of any tall blond feller.

Juan Diaz

notary, date, etc.

APR 27 1977

CLARENCE VOLKMAN
Notary Public, State of New York
No. 03-4110700
Qualified in Bronx County
Cert. Filed in New York County

CLARENCE VOLKMAN
Notary Public, State of New York
No. 03-4110700
Qualified in Bronx County
Cert. Filed in New York County
Commission Expires March 30, 1979

Ms. Marge Ragona
44 Gartland Street
Jamaica Plains, Mass. 02130

To whom it may concern:

Last summer I needed a typwriter very badly and asked Mr. Warren Smith if he could borrow one for me.

Mr. Smith went to Mr. Robert Weisskopf, 42-24 - 80th St. Elmhurst, N.Y. 11373, and borrowed a brand new brothers portable for me.

I had to leave New York on October 1st 1976 and left the typewriter with Mr. Joe Perry @ 435 East 9th St. and asked him to hold it until Mr. W. Had it picked up. Mr. Perry said he would do this for me.

Marge Ragona

WNET/13
356 WEST 58 ST.
NEW YORK, N.Y. 10019
(212) 262·4200
EDUCATIONAL
BROADCASTING
CORPORATION

MEMO

TO: Panelists
FROM: Bonnie Dry, Associate Producer, OUTREACH
RE: OUTREACH: Lesbians and Gay Men

This is to remind you about the OUTREACH:Lesbians and Gay Men. The show goes on Sunday, February 29th, at Studio 46, 345 East 46th Street from 1:00 P.M. to 4:00 P.M. We would appreciate it if you could be there at 12. Dress lightly -- it's warm under the lights. There'll be sandwiches, hot and cold drinks to keep you going. We're looking forward to seeing you on February 29th. If you have any questions give us a ring at (212) 262-3342.

March 23rd, 1977

Dear Marge & Jean,

It was awfully good to get your newsy letter at Christmas and hear how well things were going for you in the Boston area. Better yet was to meet you at Gil's installation and hear how happy you all are with the change. Inever heard whether Missey made it into Boston Latin or not, but if she did she is really lucky. That is a tough old school, but when you come out you do know something - not especially true of all schools!

Things down here are going along pretty well for most of us. I guess the best news is that both Bill Smith and Chet Snow met that "special one" at the Pittsburgh conference, and both are very happy about the developments. Bill has changed dramatically as a result of his affair, and I'm real happy for him. Naturally, neither of them picked local talent - both of the other guys live a good distance away from New York. But, what's commuting for a few months? Juan Diaz has gone out to California and Arizona for a month, after two rather serious operations within three months of each other! That kid really knows what the inside of a hospital is like. The trip west will give him lots of sunshine and rest, and I know he's in good hands since he went out to renew acquaintance with a special someone too!

If you had kept your old address, you'd have a new neighbor. Jaime moved into a studio apartment on East 3rd Street, just off Avenue A, earlier this month. It is really a very nice little place, and he's fixed it up just beautifully. Best of all is the fact that it is only a few blocks from the subway, and in the morning he can make it from his home to work in less than twenty minutes!

Marge, enclosed is a copy of an affidavit which Bob Weisskopf sent you back the end of January. As you might remember, he's been out of work for quite some time, and with his bad heart, he's going to be out for more time to come. He is able to do some work at home, but in order to do it he does need the typewriter. Joe Perry has stated that he knows nothing about it - that you never gave him one. Yet, when Juan Diaz spoke to Joe in person, he said that some tall blond from the church had already picked it up. I feel very badly because it was at my request that Bob agreed to let you have the typewriter after your own had been stolen. If you haven't already signed this, would you please do so and return it to Bob. If there is some problem with it, then please contact either me or Bob and let us know what it is. Bob does hope to file court action early in April, just as soon as Juan comes back. What he is hoping is that the entire matter can be settled out of court, but he has got to show Joe Perry that he does intend to either get the typewriter, or financial remuneration for it.

You've probably heard that we have four new deacons now. Jim Jarman and Teddy Doohan were transfered from exhorters to deacons, and Phil Eberle and Ellen Pollack were made new deacons. So far, it seems like a good team, and it is really a pleasure to work along with each other. We get together every other week and discuss all sorts of matters, and basically ~~typ~~ try to uplift and support each other. This is generlly a very relaxing and enjoyable evening, and seems to be doing just what it was designed for.

This is it for now. Give my best to Missey and Jean. Drop a note when time permits; it is always good to hear from you. Should you be coming down to New York, be sure and let me know as it would be good to see you all in person. Keep up the good work, and God Bless You all.

Love,

Dann

March 23rd, 1977

Dear Marge & Jean,

It was awfully good to get your newsy letter at Christmas and hear how well thin were going for you in the Boston area. Better yet was to meet you at Gil's installation a hear how happy you all are with the change. I never heard whether Missy made it into Bost Latin or not, but if she did she is really lucky. That is a tough old school, but when yo come out you do know something - not especially true of all schools!

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That is it for now. Give my best to Missy and Jean. Drop a card whenever possible; it is always good to hear from you. Should you be coming down to New York, do w and let me know as it would be good to see you all in person. Keep up the good work, and God bless You all.

Love,

Essential points made during the meeting with Rev Nancy Wilson, District Coordinator, Sunday August 24, 1975:5 PM

Present: Tony Gonzalez, Chet Snow : Board of Directors
Gil Lincoln, Jerry Cuningham, Phil Evans, Dee Jackson, Marge Ragona : Staff

Rev Wilson reported on events at Dallas General Conference saying that the Board of Elders was favorably impressed with the proposals coming from the May NE District Conference. The general feeling was that the whole question of national structures and by-laws must be discussed at length. This was the reason for setting up the Commission on Structures. One concrete step was taken at Dallas in regards to ordained (recognized) ministers from other denominations who feel they have a calling within MCC but whose situation demands that they be given MCC status quicker than present practices allow. The case of Rev Frank Scott from Pittsburgh was brought before the Committee on Credentials at Dallas. Frank is a Baptist minister and head of the MCC Study Group in Pgh. His work there is so new that he was not brought before the District Board of Home Missions in May. However, the District representatives in Dallas felt his work would be much easier if he were given recognized MCC status now instead of waiting a full year. Therefore on recommendation of the District Board of Home Missions, meeting in extraordinary session, Frank's case was approved by the national Credentials Committee and he was licensed. Thus this is a precedent case for other recognized ministers from other denominations. It may very well help us in speeding up licensing procedures for Gil Lincoln should we desire to elect him as Pastor of MCC-NY.

Rev Wilson then turned to the situation in the NY Church. She pointed out that the exact powers etc of a worship coordinator of a chartered church are not very clearly defined in the by-laws. This leaves considerable lee-way for the District and our congregation. It is her feeling that Gil, as worship coordinator, should be considered as having all the authority and perogatives of a regular Pastor until the congregation decides on a permanent Pastor. She indicated her support for Gil's authority in Pastoral concerns. There was a long discussion of our relationship to Gil and the following recommendations were made: 1. if agreeable to Gil and the MCC-NY Board of Directors, the Board should write a letter to the Board of Elders and also Rev Wilson stating that we are considering Gil as a pulpit candidate and would like to arrange for him to be licensed as soon as possible; hopefully before next spring. 2. Rev Wilson will then personally write the B. of Elders to second our request and point out our rather special situation and real need for a licensed Pastor without delay. (The Frank Scott precedent should help us here) 3. If possible, the District Board of Home Missions will hold a special session at the October District Conference where Gill will be approved. 4. Then the B.of E. will hopefully grant Gil at least a temporary license until next summer when the situation can be regularized. 5. Finally, subject to agreement among all parties, the Congregation can vote Gill in as Pastor. Rev Wilson feels that even if MCC-NY eventually decides NOT to call Gil as permanent Pastor, the Board should write the letter and get Gil licensed status. This would make things easier here for us if we have an MCC-licensed leader. If the B. of E. rejects this procedure the District will back MCC-NY in arguing that we will give Gil the same authority as if he were licensed until next summer.

This question of pastoral authority raised the issue of who can validly perform Holy Unions. Rev Wilson agreed that with only one licensed MCC minister now on our staff(Jay Neeley) ~~that~~ we should have the right to have Exhorters perform Holy Unions, under the

overall supervision of the worship coordinator. However, just to be safe she recommended that either Jay Neeley or Gil Lincoln, who are both recognized Ministers in the State of New York, co-sign the Certificates of Holy Union with the Exhorters, who will actually perform the ceremony.

At this point Rev Wilson was asked for her ideas concerning possible sources of more funds for the congregation of MCC-NY. She responded with several ideas of where other congregations had raised outside moneys. The most interesting and most discussed concerned getting grants from Foundations or local governments to help with Counseling programs or Programs designed to help gay Alcoholics. The Boston Church is currently sharing a Federal grant with some local alcoholism groups. Many of the psychological problems of gays are alcohol-related and we could help pay for salaries of Counsellors and Office Staff if we were to get involved in some related program. Rev Wilson suggested that if we are inteterested we should write to either: Homophile Community Health Service (attn Susan Orr), 80 Boylston St, Boston, Mass. or to Project Lambda, Charles Street Meeting House, Mt Vernon St, Boston Mass. 02114 (attn Randal Gibson). The possibility of having an "every-member canvass" was also discussed. Rev Wilson suggested that in addition to our actual attending members and friends that we might send out an appeal for funds to our wider mailing list saying that we understand that many cannot attend services regularly for various reasons but that they could pledge by mail etc. Also she suggested we try to combine visitation and canvassing. This approach has been successful in the Mass. area, she noted. Receiving visiters from the Church has stimulated interest in several of their local parishoners .

In closing Rev Wilson reminded us of the training workshop to be held in Worcester, Mass. on Sept 6-7.

As this was not an "official" meeting these notes are for information only. Compiled by Chet Snow

the MUSTARD SEED

If ye have faith as a grain of mustard seed... nothing shall be impossible unto you
Matthew 17:20

VOL. 4 NO. 2
MAY 1978

MCC/NY MINISTERS FAST FOR HUMAN RIGHTS

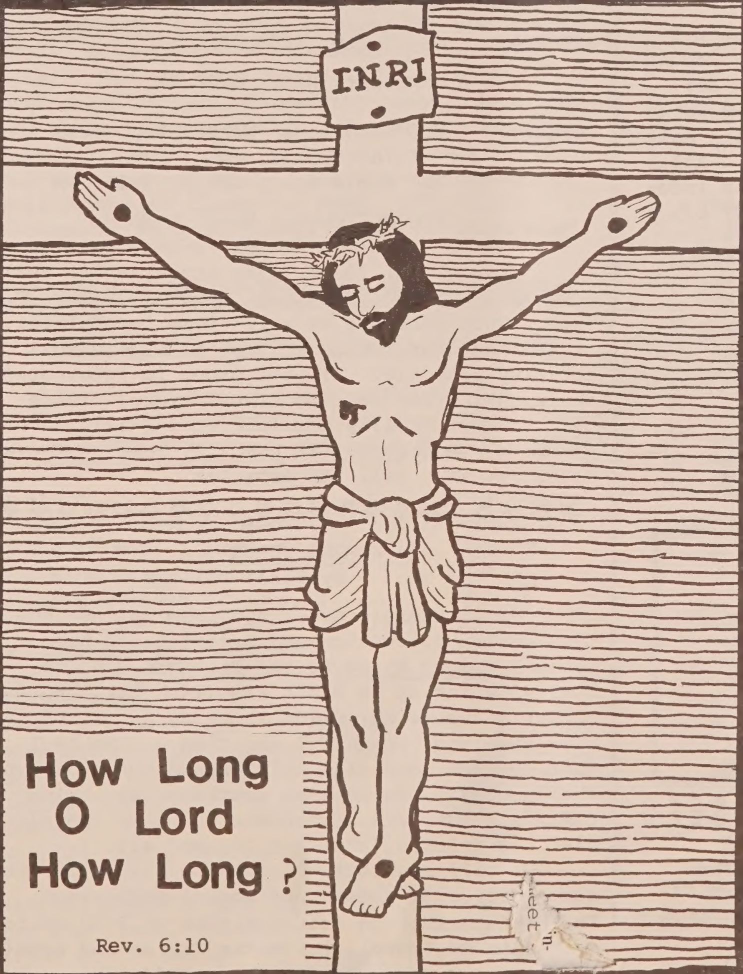
On Wed. May 10, the Ministerial leadership of MCC/NY: Rev. Gil Lincoln, Rev. Shelley Hamilton and Rev. Karen Zeigler, began a 3-day fast for human rights in front of the Federal Building, Foley Square, in Manhattan. Members and friends of the church joined them at various times for this vigil which was part of a world-wide prayer and fasting campaign against anti-gay discrimination and bigotry called by Rev. Lee J Carlton, Pastor MCC/Jacksonville (Florida), and the UFMCC. Rev. Carlton announced that this fast and prayer vigil seeks to enlist Divine help to:

a. turn around the tide of anti-gay rights bigotry now rising in the United States.

b. open the eyes of one of the self-styled prophets of hate (Anita Bryants...) and lead them to witness on behalf of equal human and civil rights for all people - including gay people.

c. console us in our trials and maintain the UFMCC's gay Christian witness throughout the world.

d. guide the people of Eugene, Oregon, to vote to uphold their local human rights ordinance.



REFLECTIONS ON FASTING

"Then Jesus was led up by the spirit into the wilderness to be tempted by the devil. And He fasted forty days and forty nights and afterwards He was hungry."
Matthew 4:1-2

There is much said throughout the Bible about fasting. God instituted fasting for both spiritual and physical benefits. The priests in Christ's day fasted twice a week. Throughout the history of the Bible the people fasted and prayed in order to gain victories. In Biblical times when someone fasted an entire day, it was counted that a victory had been won. Fasting has two purposes: the building up of the body and the spiritual upbuilding of the soul. Christ Jesus fasted forty days during which time he experienced spiritual victory over Satan.

Over time fasting has been used for weight reduction, political protest, cleansing of the body and for religious purposes. Whatever the reason, it should not be taken lightly or without consideration of its medical implications.

I have fasted several times over the past several years, for periods of from one day to a maxi-

(continued on p. 4)

⚜⚜⚜⚜⚜⚜⚜⚜ PEACE ⚜⚜⚜⚜⚜⚜⚜⚜

You cried last night.
I held you tight with love.
We talked for hours.
I gave and you took;
We shared and you learned.
Our friendship and love is so complete.
It shares and satisfies,
It learns and remembers,
But keeps its own silence.
What we have together,
Will live as long as we live.
Our friendship flatters our love.

--Debby Lightfoot--

⚜⚜⚜⚜⚜⚜⚜⚜⚜⚜⚜⚜⚜⚜⚜⚜⚜⚜⚜

MANHATTAN LAMBDA PRODUCTIONS, INC PRESENTS:

The producers of Manhattan Lambda have offered to give MCC/NY a donation for each person who brings a current issue of The Mustard Seed with them when they come to see "Lunatics at Large," MLP's current play.

Also on Sundays May 7, 14 and 21 at 4:30 pm and on Mon. May 22 at 7:30 pm, MLP's Edmund W. Trust will present a special benefit for the Metropolitan Community Church of New York. His one-person show, entitled " Hear this Anita" will be presented for a $3.00 donation. All proceeds will go to MCC/NY. For further infomation on either show, please call (212) 675 - 9922.

The National Edition includes listings for the entire U.S. as well as Canada. Published November and May; $5 third class, $6 first class; outside North America $7.

The quarterly NYC/NJ Edition covers New York City, Long Island, and New Jersey. Features include bar and cruising notes, and a special section, "Women's Gayellow Pages." $1.50; $2 by mail.

Pick up a copy at MCC, your local bookstore, or you can order from: Renaissance House, Box 292MC, Village Sta., New York, NY 10014.

GAYELLOW PAGES™

Queen's First — OPEN AT 5:00 PM

Northern Mens Sauna Bath

137-08 Northern Blvd.
Flushing, N.Y. 11354
359-9817

½ block from Main St.
(ABOVE LAFAYETTE RADIO)

ADVERTISE IN THE MUSTARD SEED

5" x 7"....$30.00
2½ x 7".... 16.00
2½ x 3½.... 9.00
Business Card..$5

Contact Chet Snow at
MCC/NY 675 Hudson St
#3N New York, NY 10011

SPECIAL GAY PRIDE ISSUE IN JUNE !!

TRIANGLE GAY COMMUNITY CENTER
WEEKLY EVENTS SCHEDULE:

MON - FRI: Noon - 5 PM: MCC/NY Offices and Community Drop-in Center.

MONDAY: Therapy Group 7PM

TUESDAY: Therapy Group 6PM
West Side Discussion Group 7:30 PM (Mixed group)

WEDNESDAY: Gay Overeaters 6:30 PM
MCC Midweek Service 7:15 PM
MCC Choir Rehersal 8 PM

THURSDAY: MCC Couples Club 8 PM
MCC Board of Directors (not every week) 7 PM

FRIDAY: MCC Lesbian Discussion & Social Group 7:30 PM

SATURDAY: Gay Youth 1:00 PM
Community Nite 8:00 PM

SUNDAY: MCC Inquirers' Membership Class 5:00 - 5:45 PM
MCC Bible Study Group 5:15 PM
MCC Fellowship Hour 8:30 Pm (follows MCC/NY worship service at 201 W. 13th Street - 7th Ave)

NOTE: This schedule is still very incomplete. In the near future we hope to have a full activity schedule. If your group is interested in arranging for meeting time & space, please talk to Rev. Shelley Hamilton at 242-1212. (Women's WSDG Group will probably meet on Thurs after May 15 - call for details)

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

A WOMANS SPACE
by Ellen Pollack

Dear Sisters: Greetings from our new home! The Lesbian Discussion and Social Group has moved A Womans Space to the Triangle Gay Community Center at 26 Ninth Ave (14th St). Words cannot describe our pride in being a part of this rare and beautiful experience. We feel that our new home will help expand our group in the community, as well as continue our comfortable and intimate atmosphere where we can all meet new friends (cruising allowed also!).

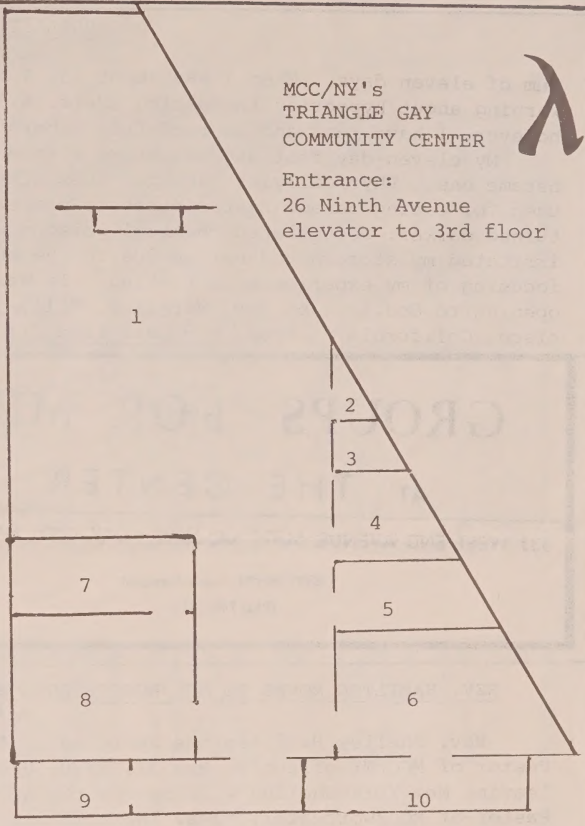
We will be starting some new things in June such as special guests and social gatherings. The women gather on Friday nights at 7:30 PM to meet with Co-Coordinator Marie Troise and myself. Remember, we care about all of you!!

MCC/NY OPENS GAY COMMUNITY CENTER

by Chet Snow

On May 1, MCC/NY announced the opening of the Triangle Gay Community Center, located on the third floor of the Triangle building at Hudson St/Ninth Ave and W. 14th Street. The entrance is an elevator at 26 Ninth Avenue. All mail, however, should be sent to 675 Hudson Street, NY,NY 10011.

The approximately 2,000 sq. ft. space has been ingeniously subdivided into meeting rooms, offices, a kitchen and bathrooms (see drawing at right) by volunteer architect Don Clay. Don, a member of the Greater Gotham Business Council, very generously donated his time and expertise in redesigning the Center's interior. His efforts were ably seconded by Bill Kerr who installed plumbing and wiring. A crew of MCC members led by the indefatiguable Anita Wolff and including Steve Koopersmith, Pastors Lincoln and Hamilton and members of the Deacons staff, provided most of the volunteer labor. As of this writing most of the basic reconstruction such as walls, doors... is finished. But MUCH REMAINS TO BE DONE to make our new center really home-like. We desperately need your help!! See the list below of items which the new Community Center urgently needs. What can you do so that we can move forward on this project?? Please call the church office: (212) 242-1212 and volunteer your time or donation. This Community Center is YOUR CENTER - its success or failure depend on YOU !! Volunteer now!!!



1 - Main hall
2,3 - bathrooms
4 - kitchen
5 - conference room/ office
6 - Meeting room
7 - MCC Pastor's Office
8 - MCC/NY Office
9 - elevator
10 - stairway(emergency)

TRIANGLE GAY COMMUNITY CENTER NEEDS HELP

There are many things needed for the finishing and operation of the new Center. We need YOUR HELP in securing these items NOW!

A Piano	$400.00
Plumbing fixtures payment	400.00
Electric wiring payment	200.00
New Windows	100.00
Glazing work on windows	100.00
Paint = 10 - 20 gallons	120.00
Rollers & trays for paint	
Lighting fixtures: 12 at $25 each	300.00
Bulletin boards	
Vinyl & carpet tiles for floors	
Benches or chairs for the foyer	
Lock sets for 5 doors	
Outside signs	
Kitchen cabinets	
Heating system (by Autumn)	

Special gifts to the Center will be used only for its needs. Please call (212) 242-12[illegible] or write MCC/NY Center 675 Hudson St 3-N, NYC [illegible] All donations are tax-deductible.

LESBIAN ROMANCE

TIRED OF SECOND-RATE LESBIAN NOVELS with violence and bull-dyke stereotypes? Want to read about people with whom YOU can identify? You should read:

EDGE OF TWILIGHT & THIS SIDE OF LOVE:

PAULA CHRISTIAN's novels of lesbian love. - Hailed as one of the top writers of the genre - Only $4.50 plus 75¢ postage & handling each from TIMELY BOOKS, Dept. J. PO Box 267, New Milford, CT 06776 (Conn residents please add 7% sales tax)

timely books
p.o. box 267
new milford, connecticut 06776

REFLECTIONS ON FASTING

(cont'd)

mum of eleven days. When I was about 15, I fasted for 2 days and was most conscious of Jesus' warning about hypocrisy in fasting (Matt. 6:16-18). At that time I did not even take water; however, I have read and learned from others more about the fasting experience.

My eleven-day fast did not start with an intention for spiritual enrichment but it soon became one. Physically, I required less sleep - only 4 to 5 hours per night. Time normally used for eating became rest/meditation/prayer time. After the third day, I found my urine had turned darker: accumulated chemical poisons were leaving my body. Coffee, tea, even tap water irritated my stomach and nerves due to the chemicals. Prayer and meditation became the normal focusing of my experience in fasting. It was a very rich experience centering upon a new opening to God. by Rev. Virgil E. Hall, jr. Chinese Congregational Church, UCC, San Francisco, California. From: *The Christian Circle, MCC/San Francisco*.

GROUPS FOR MEN

AT THE CENTER

333 WEST END AVENUE, SUITE 2A, NEW YORK CITY, NEW YORK 10023

JERRY WHITE, Psychotherapist

(212) 799-1315

666-1232
580-3260

JAMES HARRISON, PH.D.

CLINICAL PSYCHOLOGIST

INDIVIDUAL AND FAMILY THERAPY
RELATIONSHIP COUNSELING
ORGANIZATIONAL CONSULTATION

333 WEST END AVE.
AT 76TH ST. #2A
NEW YORK, N. Y. 10023

REV. HAMILTON MOVES TO MCC/WORCESTER

Rev. Shelley Hamilton has resigned as Ass't Pastor of MCC/NY effective May 31, 1978. Upon leaving New York Shelley will become the new Pastor of MCC/Worcester, Mass. We will miss Shelley's guidance, energy and the endless love that she has given to us since her arrival in Sept. 1977. She had intended to remain with us for a long time but God has called her to other duties. All of our love and good wishes go with her as she begins this new ministry for Christ.

THE MUSTARD SEED DEPENDS ON YOU

We all hope that you will come and visit our new offices and activity space at the Triangle Center!! Meanwhile we continue to need your support now more than ever. Please give what you can to help continue The Mustard Seed! For address changes besure to include your present label with the zip code!! Thank you for all past contributions!

__________Enclosed is my contribution to MCC

My new address is below:

Name:

Address:

zip.

BE SURE TO SEND ALL CORRESPONDENCE TO:

MCC/NY 675 Hudson St, NY, NY 10011

METROPOLITAN COMMUNITY CHURCH of NEW YORK

675 Hudson Street 3N • NEW YORK, N. Y. 10011

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U. S. POSTAGE
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NEW YORK, N. Y.
PERMIT NO. 751

THE MUSTARD SEED

PENTECOST

MCC-Providence
POB 1462
Providence, Rhode Island
02901

GOD'S GAYS

Remember when you used to go to Church?

They taught you it was wrong to sin. You may even have been told it was a sin to be homosexual.

Then you began to realise you are homosexual. You began to feel conflict and guilt—and probably anger, too—because you didn't want to sin, didn't feel like a sinner. You were realising how beautiful it can be to love someone of your own sex.

So you left the Church.

You drifted away, alienated; or you were simply made unwelcome; or possibly you were treated cruelly. However it was, you left the Church.

God didn't leave you, though!

Your faith may have been badly shaken. Maybe it just wore thin and wore out. You couldn't believe in the God the others spoke of.

But God still believed in you! And still does!

Jesus tells us all to love one another. The New Testament says plainly that unless we do, we just aren't close to God.

Christ never did say it's wrong to love someone of your own sex. Instead, the message of Christ is that a relationship based on love, joy, patience, gentleness, goodness and caring is not just a matter of the flesh. Such a relationship is a gift, a grace of God's own Holy Spirit.

Jesus teaches us to love each other as we love our own selves. In fact, we learn, we cannot truly love our own selves unless we do love others! That includes gay men and gay women loving each other—caring about dykes and butches and femmes, about drag queens and transvestites and transsexuals, about sadists and masochists. It means gays (us) loving straights, and their learning to love us.

Impossible, you say? Not very realistic?

Well, in fact, it can't be done by people who don't love God as God loves them. In the last analysis, God's love for us and our love for God is the foundation of our loving ourselves and loving each other and loving those who hate us and do us wrong.

Loving God isn't easy all the time. Other people make it hard for us to do (as they may have made it hard for you to do when you were young and in the Church). And we sometimes make it hard for ourselves to love God, by concentrating instead on a lot of other things which prove not to be enduring and life-giving.

The really hard thing about loving God, though, is that God wants and needs loving commitment from each one of us. We're all a little shy of that. But it's the happiest, gayest trip through life there is!

The best way to begin loving God as God loves you is really pretty simple: just start talking to God! Next time you come home alone from the bar . . . next time you have a quarrel with your lover or feel heart-broken and abandoned, tell God about it. Tell the Lover of us all. And next time you feel like laughing . . . next time you're just spilling over with joy, tell God that, too.

We all know our sexual identities are an integral part of our selves—a part we're very sensitive about, a part we have a lot of problems with. It's doubtful if anyone has escaped some kind or degree of anxiety and guilt about sexuality. It's doubtful if anyone has escaped being bewildered by the many ways others accommodate their sexuality.

This is the liberating message of the Gospel of Christ! God is greater than sex! Nothing we are seems "peculiar" to God! God loves us because God made us and made us as we are.

The Good News of Christ is that God offers abundant life to all: to women and men, to gays and straights. Christ assures us we are all precious to God and are worthy of that abundant life. Some come to believe this Good News. Some resist it. But that is God's Word to us.

The Metropolitan Community Church proclaims the love of God and invites you to enjoy that love with us. It doesn't really matter what others think or say or do: it doesn't matter how bad you may feel about yourself right now: God loves you! Think about it. Try acting and living on that truth. And let us know how we can help.

THE BIBLE AND HOMOSEXUALITY

One of the most profoundly mindless assertions to date is that all the laws of the Bible are eternally, infallibly valid.

For instance, those who speak from a naive and facile biblical fundamentalism quote Leviticus 18:22 and 20:13 to condemn homosexuality. If Leviticus is your thing, these are for you:

Lev 11—Dietary laws. No rabbit, oysters, clams, shrimp, lobster, fat or pork.

Lev 19:22—"You shall not round off the hair on your temples or mar the edges of your beard." Contra Paul, who says, "Does not nature itself teach you that for a man to wear long hair is degrading to him?" Who's right?

Interested in the ministry or priesthood? Try this: Lev 21:18ff—"No one who has a blemish shall draw near [as a priest], a man blind or lame, or one who has a mutilated face or a limb too long, or a man who has an injured foot or an injured hand, or a hunchback, or a dwarf, or a man with a defect in his sight or an itching disease or scabs or crushed testicles . . . he shall not approach the altar . . . that he not profane the sanctuaries." Talk about exclusion. And women aren't even considered!

So goes the law as she is writ in Leviticus. For us, we feign no commitment to its authority. And the fundamentalist distinction between "moral" and "ceremonial" law will not wash.

It should be evident that the Bible is a record—a history of the human experience of the divine power that is the source and center of our existence. As such, it is a history of love. It is the story of love working in human history, leading that history toward its goal in Christ, the omega-point of the movement of the Spirit of God in the world—a movement that involves all of us, for we are all included in God's loving and faithful covenant.

That is, there is a connection between us and the Heart of the universe, which is Love.

In order to give form and specific meaning to love, human kind has found it necessary to regulate its life together by means of laws—laws that sum up the wisdom of the ages and may even originate in divine revelation. But only one law is absolute; only one changeless. It is love.

THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

Tell me a little about the history of MCC.

As a result of a vicious police raid against a Los Angeles gay bar in August, 1968, a young minister, Troy Perry, decided to start a Christian ministry directed toward the needs of gay persons. Twelve persons attended his first worship service which was held in his home in October, 1968. The fledgling church grew rapidly. By the end of its first year, weekly attendance was averaging well over 500 persons. Since that time, MCC congregations have sprung up throughout the United States and around the world. MCC-New York was gathered in April, 1972.

An intriguing history of the beginnings of the church and the life of Troy Perry is found in his book, "The Lord Is My Shepherd and He Knows I'm Gay."

ABOUT METROPOLITAN COMMUNITY CHURCH OF NEW YORK

What is Metropolitan Community Church?

Metropolitan Community Church (MCC) is a Christian community of persons striving to make the Christian gospel the focal point of their lives and the binding force in their relationships with one another.

How is Metropolitan Community Church distinguished from other Christian churches?

MCC came into being because of a need—the need to bring the "Good News" of the Christian gospel to the most oppressed minority in America, the Gay Community. Because of its homophobic attitude, the established, institutional church has been unwilling to respond to the spiritual and social needs of gay persons. As a result, a serious gulf of alienation separates the Gay Community from a constructive knowledge of the Gospel's liberating power, a gulf created by the un-Christian behavior of the institutional church. MCC is dedicated to bridging that gap by:

1) Demonstrating to the Gay Community that the institutional church does not always reflect the best of the Christian faith, as so poignantly illustrated by its prejudicial attitude against gay persons. MCC stresses that God does not condemn a person because he or she is gay; God is only concerned that the person use his or her sexual orientation as a means to express love and concern for another human being of like mind. In utilizing one's sexual orientation in such a manner, a person honors and pleases God. So, a person can be a Christian and gay. They are compatible.

2) MCC feels that the wider Christian Community must be made aware of the fact that it is sinning against God when it persecutes gay persons and declares that they have no right to call on God's love and liberating power without first renouncing their God-given homosexual orientation. As a result, MCC is engaged in an active program of dialogue and consciousness raising with the institutional church and individual straight Christians.

MCC works for the day when the kingdom of God will be fully realized, when persons will not be judged by their race, sex or sexual orientation, when Christ's Church will truly be catholic, when oppressed persons will not have to separate themselves from oppressors in order to worship God freely, openly and without fear. Oftentimes, MCC is accused of being a separatist movement, a spiritual ghetto. MCCers are sometimes told that separating themselves from the wider Christian community is detrimental to the realization of the kingdom of God. What the accusers do not consider is that two people cannot be in communion with one another, which is an essential aspect of the presence of God's kingdom, when one is the oppressor of the other. Until the straight Christian community accepts a gay person's homosexual orientation as a gift from God, MCC will continue to exist and grow. It is not gay people who keep MCC's doors open; it is the homophobic attitude of the straight Christian community. Those doors will be closed when straight churches open theirs to gay persons, with no qualifications, with no "we'll tolerate you in spite of . . ." attitudes and with the realization and acceptance of the fact that gay persons are the gay children of God.

Does Metropolitan Community Church restrict its membership to gay persons?

Absolutely not! MCC is first and foremost a Christian community that does not discriminate against persons because of their sex, sexual orientation or race.

How is Metropolitan Community Church governed?

All MCC congregations (there are nearly 100 world-wide) are bound together as a Christian denomination, called the Universal Fellowship of Metropolitan Community Churches. On the denominational level, the business of the church is conducted at an annual General Conference. Between General Conferences, denominational business is conducted by a seven-member Board of Elders. Local churches conduct their ministries with the freedom of a congregational structure.

DECLARATION OF FAITH

Our faith is based upon the principles outlined in the historic Christian creeds:
We Believe:

1. In one God: the eternal personalities of Father, Son, and Holy Spirit, being the omnipotent, omnipresent, creator of all life, the prime mover of the Universe.

2. The Bible is the divinely inspired Word of God, interpreted by the Holy Spirit through reason, faith, and conscience, and is our guide in Faith and discipline.

3. That Jesus the Christ is God's Divine Son, as well as the Son of Man, born of woman. That He is the manifestation of God's love and interest in mankind.

4. That the Holy Spirit is God in the world today and is available to all people who are willing to place their welfare in God's keeping.

5. That we are saved from loneliness, despair, and degradation through God's gift of Grace, being justified to God through faith in Christ. And we encourage healing of the mind and body through prayer and supplication.

6. In Baptism by the water and Holy Spirit and all who believe and confess should be baptized in the name of the Father, Son and Holy Ghost.

7. In Holy Communion, which is the partaking of blessed bread and wine in accordance with Christ's words, "This is my body, this is my blood": all who repent, examining their own conscience, may freely participate, signifying their desire to be received in God's fellowship and saved by Christ's sacrifice.

RECOMMENDED READING

Some of the material used in this pamphlet was gleaned from the following sources.

Blair, Dr. Ralph. *An Evangelical Look at Homosexuality*. 1972. HCCC, Inc. 30 East 60th Street, New York, N.Y. 10022

Deacon, Jay. *Gay People and God*. 1974. MCC, Box 514, Hartford, Conn. 06101

Perry, Troy. *The Lord is My Shepherd and He Knows I'm Gay*. 1972. Bantam Books.

Pittinger, Dr. Norman. *Christian Words to A Homosexual*. 1974. Forward Movement Pub., 412 Sycamore Street, Cincinnatti, Ohio 45202

THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
1050 South Hill Street
Los Angeles, Ca. 90015

The Rev. Elder Troy D. Perry, Moderator.

Northeast District Churches

MCC-Hartford Box 514 Hartford, Conn. 06101	MCC-Wooster 64 Chandler St. Wooster, MA. 01610
MCC-Boston 131 Cambridge St. Boston, MA. 02114	MCC-Hispana P.O. Box 110 N.Y., N.Y. 10009
MCC-Brooklyn 50 Monroe Place Bklyn Heights, N.Y. 11201	MCC-Providence 63 Chapin Ave. Providence, RI 02909
MCC-Pittsburgh P.O. Box 7182 Pittsburgh, PA. 15213	MCC-Baltimore P.O. Box 1145 Baltimore, MD 21203
MCC-Washington 945 "G" St. Washington, D.C. 20001	MCC-New York P.O. Box 1757 New York City, N.Y. 10001
	MCC-Philadelphia P.O. Box 8174 Philadelphia, PA. 19101

MCC-New York Church Schedule

Sunday, 2:00pm Prison Ministry at Riker's Island
5:15pm Inquirer's Class
5:30pm Choir Rehearsal
5:45pm Children's Sunday School
6:45pm Singspiration
7:00pm Worship and Eucharist
Coffee hour after the service
Tuesday: 7:30pm Women's Rap
Wednesday: 6:30pm Christian Education
6:30pm Women's Basketball
7:30pm Alcoholics Together
8:00pm Midweek Service
Thursday: 7:30pm Men's Rap
7:30pm Third World Women's Rap
Friday: 8:00pm MCC Bowling

Metropolitan Community Church of New York
201 West 13th Street
New York City 10011
Tel. (212) 691-7428

The Rev. Gilbert H. Lincoln

A publication of MCC–New York

June 22, 1978

Ms. Anita Wolff & Ms. Ellen Pollock
Metropolitan Community Church of N.Y.
26 Ninth Avenue
New York, New York

Dear Ellen and Anita:

Thank you so much for inviting me to your Holy Union. Unfortunately I will not be able to attend. That is the day of our Gay Pride Parade here in Providence, and I am coordinator of that Parade.

I hope you both have a happy, contented, and Christian life together. Base your lives on I Corinthians 13, and nothing can shake you.

Bless you both and God love you.

In Christ,

Rev. Marge Ragona

mfr

Ellen J. Pollack and Anita A. Wolff

request the honor of your presence

at their celebration of holy union

Saturday, the twenty-fourth day of June

nineteen hundred and seventy-eight

at one o'clock in the afternoon

Triangle Gay Community Center

26 Ninth Avenue at 14th Street

New York City

Reception following the ceremony

Michael

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

METROPOLITAN COMMUNITY CHURCH of NEW YORK

201 West 13 Street (at 7 Ave.), New York, N.Y. 10011
(212) 691-7428

GILBERT H. LINCOLN
Pastor

10 March 1978

Dear Shelley
Karen
Michael
Jim
Bob
Marcia

The Board of Directors last night decided to meet at 7 p.m. on April 20th to interview applicants for relicensure and initial licensure to the Fellowship's ministry. No other business will be transacted at that meeting.

I will have to tell you later exactly where the meeting will be held, so please be in touch to ask soon after April first. It is impossible to say either in what sequence applicants will be met, or how long it may take to reach a determination on any person's application. I ask you, therefor, please to reserve the entire evening, and to hold yourself in readiness to present yourself and your papers, and to enter into a friendly, confidential and thorough conversation with members of the Board.

I will send you any application form the Fellowship may require to be used just as soon as I receive any from Los Angeles.

In addition to whatever form is requisite, you will need to meet requirements which I summarise here from UFMCC Form B-005, dated February 1978:

for relicensure: two book reviews on full-length studies in theology, spiritual growth, Church administration, or similar subjects; and a bibliography of books read in the past year. Applicant may be asked to discuss any or all these materials.

for initial license: same as above, and in addition a one-page apaper (double-spaced) on the candidate's opinions and understanding of Fellowship goals and procedures, and a ten to twenty-page paper (double-spaced) of the candidate's statement of Christian faith and call to the Christian ministry.

After action by the Board of Directors your application and papers will go to the District Review Committee members who will act at the May District Conference. Applications for relicensure which may be denied may be appealed to the Fellowship's Ministerial Credentials and Concerns Committee; applications for initial license denied cannot be appealed. The District Review Committee must be unanimous to approve any application.

If you have any question(s) or problem(s), you can call on me or the District Coordinator for help, and we'll do the best we possibly can with you.

Personally I will welcome the opportunity to share with you as you make your application and papers ready. The production will be your very own, and my sharing with you constitutes no implication or guarantee of acceptability. But if there is anything at all I can do or say to encourage or enable or assist, I want to do it.

In case the District Coordinator and/or District Review Committee want paperwork and Board decision completed before April 20th, I'll let you know at once.

My good wishes and prayers are with you in this great undertaking, and I ask your prayer in return for myself and for all who will have to consider and act upon your application, that God's good will be done.

Your fellow servant,

cc: District Coordinator
UFMCC MCAC

March 16, 1978.

Dear Marge,

It was great to see you last Sunday. I have enclosed my resignation letter from MCC/NY for your reading.

I wish you the very best in your ministry and in everything you do.

Love,

Tom

48 Saint Mark's Place
New York, New York 10003
(212)254-6954

April 28, 1977

Dear Rev. Gilbert H. Lincoln and
the Board of Directors of MCC/NY:

This letter is to inform you of my decision to withdraw my membership from MCC/NY and thus no longer to be an exhorter of this church. During much of the time that I was a member and exhorter of MCC/NY, I disliked and resented the fact that I was putting my time and energy into this church. My bitterness, resentment and anxiety became so intense that I took a leave of absence two months ago to rest and concentrate on other projects. Since I have been on leave, I have felt so good and it would truly be foolish for me to return to this church. At the moment, I do not want to be a Fellowship minister. And decidedly, I do not want to be associated with this church. I want now to briefly summarize my reasons for leaving this church.

I find MCC/NY to be a place where people externalize their internal struggles and conflicts they have with family, friends, and society in general. Many people are insecure. The result: hate flourishes and not love, rumors run wild, and politically motivated struggles mean more than people's spiritual struggles. Further, I find the worship services to be utterly boring and ridiculous, and there is no way to change them. By the way, what ever happened to the Worship Committee and the Worship report? Also, there is very little Congregational power to influence and change church policy, organization, and structure. The Pastor and Board of Directors wield far too much influence in the total life of the church, and most members don't care. For example, the Congregational Self-Study withered away to nothing because the Pastor and Board in actuality did not support it, and most members listened to them. Another example is the Pastor's power in formation and membership composition of committees. I do realize that <u>part</u> of the problem stems from the way the Fellowship By-Laws are written.

My experiences in this church of the Fellowship have left me bitter and extremely angry, and I am glad to be leaving. In addition, all of these happenings in New York have led me to conclude, for the time being, that I have <u>NO</u> desire to be a Fellowship minister. I see no reason for having to put up with all that I have described - and more.

Who knows what the future may bring as far as my relationship to the Fellowship. No one can control God's freedom to act in whatever way God wants to act! But for the moment, I feel that God is not guiding me into the Fellowship and certainly <u>NOT</u> guiding me to remain in MCC/NY. I am therefore asking you to remove my name from the membership roll of this church.

Sincerely,

Thomas E. Pierce

Thomas E. Pierce

Let's have fun in the Big Apple on July 4th. Bring a pot luck brunch to Bay 1 of Riis Park from 10 to 3, and we'll have cake and punch at our place from 5 to 9.

CHUCK GRIFFIN & GREG SHERWIN
435 EAST 9th STREET, APT. R3E
NEW YORK, N. Y. 10009
(212) 477-5646

January 17

Dear Marge and Jean,

How happy I was to see you both again Sunday before last. I think, from the applause you rec'd. in the evening service and from the length of your communion line, you sensed that many of us still think of you and miss you very much. I also thank you for praying with me, and the Holy Spirit through you gave me words which were to become truer than I ever imagined at the time.

Last Thursday I called a meeting of the Self-Study moderators and Gil, which turned out to be a very stormy one. The topic was supposed to be how chairpersons might be chosen at MCC-NY, and we felt there should be some committee input in this, particularly since Gil takes committees out of existence (e.g. Worship Committee) if he does not like what they ~~might~~ write or he just refuses to appoint other chairpersons (now we finally have a Music Committee at MCC-NY, but cannot get him to appoint a chairperson). Well, the discussion ranged over mostly well-trampled ground: why nothing for the evangelicals, why no changes allowed in the worship service, why aren't committees appointed as they should be (answer: my priorities aren't the same as yours and sometimes decisions take 9 months!), why can't the congregation have more input into decision-making (answer: 85% voted for me and I am the Pastor), why can't we have more variety in the service (answer: we do, I change some of the prayers I read from time to time!), and so on.

Then, like lightning it hit me. I saw that Gil does not have the capability, insight, interest nor imagination to be too much more than what he is right now. Furthermore, most of the people at MCC-NY like the way he does things, in their one-sided way, and the mold is set; without a doubt, I believe it will be a high church. The only role I could see for myself then was that of a rebel, fighting a church war and fighting a losing battle at that.

By Friday, all interest and burden that I had had for the church was gone, and I knew what lie

ahead for me; Imust leave MCC-NY and become part of Alpha and Omega in Brooklyn, to help build a MCC there for gays and others from evangelical backgrounds or who find spiritual nurishment in a lower form of worship. I feel completely the leading of God's spirit in this direction.

Yesterday I resigned as recording secretary of the Self-Study and from the church, as you can see from the Xeroxed letter which I passed out. I wanted everyone at MCC-NY to know what I was doing and why and that I put my whole support behind this new MCC church.

Today I spoke with Dee on the phone and every effort is going to be made to gain mission status at the Pittsburgh conference and hopefully a charter at the New York conference in May. Then we can have exhorters, deacons and a full-fledged work in this direction in New York.

I can't tell you how revived I feel going to the A&O service; the music is lively, people come in from all over to speak, sometimes the communion is so simply done (just like I like it), and there is such joy and enthusiasm. I am praying to God that somehow She will help us to be able to keep it.

So your advice and leading to speak to me as you did came just at the right time. I feel now I can really help build, not waste my energies always havingto splash upstream.

I feel when you, Dee and Jay Nealy left MCC-NY, it really began to die.

Also, I am enclosing several reports which may interest you, also the resolutions on forming committees and on the Worship Committee, although Gil has already said he would not "allow" certain parts of it to pass! Unfortunately, he has enough power in the church to bring such a statement off.

John Devers is insisting that we draft a letter on the matter for the Board of Elders, and, giving me no peace, I probably will draft something. We'll see. Will Isee you in Pittsburgh? - I would love to and plan to be there.

Love

Bruce

P.O. Box 122, Ansonia Station
New York, New York 10023
Sunday, January 16, 1977

Rev. Gilbert Lincoln, Pastor
The Board of Directors, MCC-NY
Self-Study Moderators, and
Participants of the Congregational Self-Study

Dear Friends,

Today I am resigning as recording secretary of the Congregational Self-Study and am asking that my name be removed from membership in Metropolitan Community Church of New York.

The main reason bringing me to this sad decision is,that my spiritual needs are no longer being met in MCC-NY. When I first came into MCC-NY, there was a breadth of Christian witness, including an evangelical emphasis, so that like John Wesley, "I felt my heart strangely warmed." Today, I feel no warmth from the sameness, slow pace, formalism and always basically high church character of the Sunday worship.

Perhaps MCC-NY could have been a church with a ministry inclusive of the Christian needs of gays from all kinds of backgrounds; but rather than enlarging the spirits of the congregation in this church, the present trend seems to me to be reenforcing and cultifying a very narrow concept of the Christian faith and worship. In my perception, such an emphasis is not what the Universal Fellowship stands for, in terms of inclusiveness, in its original call and vision.

On a more positive note, I feel that those who gave of their time, energy and thought to the Self-Study did make a real contribution to MCC-NY. Perhaps most important, the questionnaire gave the church a more broad and specific knowledge of itself than it had had before. But also, Congregational members came together, communicated with one another, and searched for new ideas that would better their church.

I will shortly become a member in Alpha and Omega MCC in Brooklyn where I feel much more aligned with the inclusive worship, the lively music, the congregational-based decision-making, a freedom of the Spirit as is experienced at General Conference, and a real interest in meeting the needs of evangelicals, feminists, third world people and all gays and others in need.

In closing, I shall miss all of my dear friends at MCC-NY and I pray God's blessing on the church and its congregation.

Sincerely,

Bruce Gerig

Bruce Gerig

WORSHIP AND THE WORSHIP SERVICE
AT METROPOLITAN COMMUNITY CHURCH OF NEW YORK

A Report by the
WORSHIP COMMITTEE, MCC-NY

October 1, 1976

Prepared for the
Pastor, Board of Directors and Congregation
Metropolitan Community Church of New York

WORSHIP AND THE WORSHIP SERVICE
AT METROPOLITAN COMMUNITY CHURCH OF NEW YORK

I. WORSHIP COMMITTEE

A. Formation. This Worship Committee was called into being by a letter of the pastor, dated August 2, 1976. This letter appointed a convener for the committee, suggested a list of names for membership and requested that an analysis of worship at MCC-NY be prepared and given to the pastor early this fall. Three criteria were used in the selection of committee members: (1) They should all be lay people. (2) They should all be Members or Friends of the church. (3) They should represent as broadly as possible the spectrum of Christian traditions that exist in the church. Persons on the pastor's list were contacted, others were invited to serve, and other individuals who asked to be on the committee were added. All members were approved by the pastor, and the committee was made as large as the maximum stated in the pastor's letter (twelve members).

B. Meetings. Six meetings of the Worship Committee were held between August 31 and October 4, prior to the issuing of this report. The Worship Committee decided at its first meeting that all of its meetings should be open to congregational Members and Friends, including lay people and staff people alike. Meetings were advertised and interested persons were invited to join in the discussions and to share their ideas on worship and the worship service. A number of lay people, deacons, exhorters and board members did attend the meetings.

C. Discussions. Discussions ranged from a deliberation of various ideas to a search to try to study worship in Scripture. However, three important observations became quickly apparent: (1) The subject of worship is extremely large and complex. (2) Opinions within the church differ widely as to what might or should be done. (3) The development of guidelines for evaluating worship will be extremely important if wise and meaningful decisions are to be made. The Worship Committee felt that such a study as this would require an extended period of time, should involve the whole congregation, and must include a clearer definition of our mission and call as a church.

D. Goals. For this study of worship in general and in particular at Metropolitan Community Church of New York, the Worship Committee has delineated these goals:

1. To study the nature of worship - What does the word "worship" mean? How can its various aspects, forms and emotions be described? What meanings and forms has it had through the history of the Christian church? To what purposes should worship be directed, both within the congregation and outward to the larger community? What are the potentials of worship? What are the limitations of worship?

2. To search for criteria that can be used to evaluate worship - When is worship pleasing to God? When is it most helpful to people? What guidelines may be drawn from Scripture and from Christian tradition? What guidelines may be drawn from our particular call as a Metropolitan Community Church? What guidelines may be drawn from the unique character of our location and cultural context?

3. To seek ways to relate our worship more fully to human needs - Why are human needs so important in defining our mission and ministry? What are our primary needs? Can we find wider ways of meeting minority needs that exist within the church? What are the needs of the larger community to which we wish to witness of God's love?

4. To understand better the rich variety of worship forms that exist - What kinds of articulate, cornerstone and beautiful worship forms have evolved through the history of the Christian church? What kinds of forms have been created to speak to Christians today in our own cultural terms? How can forms from different traditions be blended together into ecumenical experiences that are coherent, moving and expressive of our beliefs?

5. To find ways in which our worship might be better planned, executed and evaluated - How may worship be most effectively carried out in our church? How can we find more of the leading and witness of God's Spirit in our services? How can our services be improved so as to make us better Christians, give us an expanded vision and reach more people with the Good News? Who should take part in the service and what should their roles be? How can the congregation have more input into the forming and leading of the service?

E. Procedures. The Worship Committee has set up the following procedures: (1) All meetings will be open to Members and Friends of the church, including lay people and staff people. (2) Meetings and special topics to be discussed will be announced in the church bulletin or in other ways. (3) All reports drawn up will be addressed to the Board of Directors, the Pastor and the Congregation. (4) Attention will be given by the Committee to various means that may be used to gather congregation opinion, including questionnaires, congregational raps and personal inquiry. (5) Special emphasis will be given to education, both of the Committee and of the congregation. Special speakers will be invited. Tom Pierce, who is taking a course this semester at Union Theological Seminary, will furnish us with information from that experience. There will be suggested readings, and reports on the same. A schedule will be set up for committee members and other interested church people to visit a number of different kinds of worship services in the metropolitan area.

F. Scope. We shall try to look at worship from a number of different levels:

1. We shall try to understand more fully what worship is, e.g. as a human experience, as a Divine manifestation, as an expression of theological belief, as a form utilizing visual and other sensory elements, as an event involving planning and execution, and as a spiritual mystery in which we need God's leading.

2. We shall discuss worship in terms of different styles and purposes, including e.g. the high liturgy service, the low service, the revival/renewal service, the evangelistic service, the educational service, the prayer and praise service, the culturally-styled service (Black liturgy, rock masses, etc.), the musical or arts service, seasonal services, etc.

3. We shall discuss our worship service as an overall experience, from the standpoints e.g. of spirit, movement, style, order of worship, doctrine, ecumenism, goals, planning, participation, language, music, variety, liturgy, the visitor, etc.

4. We shall discuss various parts of our worship service, including e.g. the sermon, the Eucharist, Scripture readings, prayers, the welcome, announcements, offerings, before and after the service, meditations, the altar call, etc.

G. Recommendations on the Worship Committee.

1. We recommend that the Worship Committee be given a year for this special study.

2. We recommend that the Music Committee be adjoined to the Worship Committee, particularly for this special study. We shall be setting up other subcommittees also, on liturgy, on education, etc.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

1. [illegible]

2. [illegible]

3. [illegible]

4. [illegible]

[illegible]

1. We recommend that the [illegible] be given a year for this special study.

2. We recommend that [illegible] [illegible] for this special study [illegible]

3. We recommend that the membership of the Worship Committee be enlarged to at least fifteen members, so we can include more musicians.

4. We ask that the Pastor and Board of Directors give us any suggestions that they would like, at this beginning point in this study.

II. WORSHIP AND THE WORSHIP SERVICE

A. Worship in General. The following definitions of "worship" may be suggested:

1. In Webster's Dictionary the verb "worship" is defined by such phrases as: to pay divine honors to, to adore, to venerate, to perform acts of homage or adoration, and to perform religious service. (Webster's New Collegiate Dictionary. Springfield, Mass.: G. & C. Merriam Co., 1951.)

2. In the Old Testament the most frequent word translated as "worship" is "hishtaḥaweh," which means "to prostrate oneself." Other terms often translated as "worship" or used to describe acts and attitudes of worship include these meanings: to serve, to fear, to minister or do service (especially of a cultic sort), to seek or inquire, to pay homage to, to priase, to rejoice, to pray, to sacrifice, and to make and pay vows. (Harrelson, Walter J., [Th.D., Professor of Old Testament, Vanderbilt Univ.], "Worship," in Dictionary of the Bible, ed. by James Hastings, rev. by Frederick C. Grant and H. H. Rowley. N.Y.: Charles Scribner's Sons, 1963, p. 1043.)

3. In the New Testament the most frequent word translated as "worship" is "proskunēo," which means "to prostrate oneself before a diety." Other terms often translated as "worship" or used to describe acts and attitudes of worship include these meanings: to show reverence or respect, to serve or carry out religious duties (particularly of a cultic nature), and to be God-fearing and devout. (Ibid., p.1044)

4. In summary then "worship" is humankind in a devout attitude before God, adoring, praying, rejoicing and peforming religious service. It may be an individual or community experience; it may be private or public. It is a spiritual encounter between a human being and God. It can take many forms, styles, postures, words and approaches. In its broadest, most spiritual sense, it is a way of life (cf. Micah 6:6-8, Matt. 23).

B. Worship in MCC-NY. What kind of a worshipping community are we?

1. We are a Christian church. We are committed to the Christian faith. We are committed to the teaching of Scripture, to those central beliefs which have come down to us through the Christian church and to the working of God's Spirit in our lives and hearts today.

2. We are an ecumenical church. We come from a wide range of Christian backgrounds. Since there is no satisfactory way we can duplicate all of these worship traditions, we must press on to develop our own unique forms of expression and encounter. If we in MCC are part of a new Exodus, of a liberation by God of a new people of God, then we must not be bound by looking backwards.

3. We are a Universal Fellowship church. By joining the Universal Fellowship of Community Churches, we have committed ourselves as a congregation to a larger group of Christians who are searching together for a self-identity, for God's leading and for a unified approach that will benefit all member churches. A core of doctrinal and procedural positions has been and is being worked out, which deserves our continuing and wholehearted interest.

4. We are a human church. Human needs are very important. They must always be kept in mind because God desires to meet human needs. In worship we can see that God is both the Transcendent Creator/Sustainer of the universe who is in control of all and the ever-close and ever-loving Parent who daily helps His/Her children with their needs, desires and problems.

5. We are a gay-accepting church. While our doors are open to all people, we do have a special ministry to gay men and women, many of whom have been cast out or criticized by their former churches. Gay Christians have very unique needs as well as universal needs, and both must be addressed. But gay people need to be made especially to feel that God loves and accepts them, that God's Spirit is their comforter (Gk.,"paraclete") and that a commitment to God can bring real joy, peace and purpose to their lives.

6. We are a young church. We are only four years old as a local church and seven years old as a Universal Fellowship. We cannot expect to know fully who we are in that short period of time. In fact, we have a great deal of growing and learning to do. We should continue to experiment with new forms of worship, to seek new and improved ways of reaching the community around us and to try to expand our individual and community awarenesses.

7. We are a New York church. We are situated in the most dynamic, culturally-alive and creative city in the world, and many New Yorkers are ahead of the rest of the country in their desires to try new forms and to search for new levels of liberation. Located on the edge of the Village, we probably have a more diverse spectrum of different kinds of people who come into our church than in most other MCC churches, and therefore the breadth of our vision is especially crucial. We must have vision, tolerance and imagination.

C. Needs in MCC-NY. A number of general needs may be suggested:

1. We need more common understanding of all of our backgrounds. Coming from as broad a range of different church backgrounds as we do, it is essential that we all learn more about all Christian traditions. We all have preferences and forms that are familiar to us, but there is no way all of these can be fit together. We will only become unified as a people if we are all willing to grow and expand in our understanding and experience.

2. We need to work out more clearly what we are trying to accomplish. Worship is not so simple as just feeling better after it is over although it should have a rejuvinating effect. One of the great truths that Christ taught is that God wants Her/His children to grow, to bear more fruit tomorrow than yesterday (cf. John 15: 1-5ff). Our worship should help us to have an increasing love and understanding toward others.

3. We need to realize more the value and importance of ecumenism. We can learn something about God and the Christian church if we realize that God dwells in all Christian churches, that worship to Him/Her, if from the heart, is acceptable from the highest to the most humble of liturgical forms, and that the Church universal is an unbelievably diverse and inclusive body by the will of God. Can we find in our worship more of the expanding and inclusive nature of the love and spirit of God?

D. Recommendations on the Worship Service.

1. We recommend that a positive and clear stand be taken against using sexist language. We feel the following reasons may be given: (1) Sexist language is offensive to most women in our congregation. (b) More than half of New York and the human race are made up of women. (c) Particularly in New York City we are made aware of the

need to be alert and progressive on these liberation issues. (d) The Universal Fellowship at General Conference this past August gave the local churches a clear directive to be concerned with and make progress on this aspect of worship. (e) Troy Perry, our founder, has spoken passionately and repeatedly on the need to do away with language which is anti-women. (f) Especially as gay people we should be against discrimination on every social level. To put it most strongly, we believe that God is not pleased with a worship which tells certain people in our culture that they are second-class Christians and citizens. The Worship Committee will present a specific plan for proceeding as wisely and easily as possible, but definitely, in this direction.

2. We recommend that one Sunday a month be given to having an experimental service. Some services could be very high, some very low, some primarily musical, some involving minority liturgy, some using very contemporary forms. The goal of these experimental services should be to broaden our worship experience and awareness, to utilize educational means to make the experiences meaningful and moving, to seek always to find God's presence and revelation in our services, and to search for especially-successful forms which we might use again. An attempt could be made to use lay people especially in some of these services, in major as well as minor ways. Perhaps the Worship Committee could help with the planning and execution of these services.

3. We recommend that the use of music be expanded and be made more varied. We have a great deal of musical talent in the congregation, all of which should be drawn from. We could enrich our service with more special music, including duets and instrumental solos as well as visiting performers. Particularly in the first part of the service we feel that music could play a more effective role in expressing the joy, fulfillment and blessing that God gives us. We would like to see a piano permanently placed in the sanctuary and utilized in the service to give more richness to the music. We need to search for ways to enlarge our choir and to utilize it more fully through the whole service. We badly need a Music Committee, preferrably made up of musicians as well as lay people, to give serious attention to this area. We believe that to a great degree the spirit and tone of a service is built up or dragged down by the quality and use of the music.

4. We recommend that a wider range of forms be used in reading from Scripture. Rather than always reading from the Psalms responsively, we could/read responsively from other parts of Scripture (e.g. 1 Cor. 13, Isa. 53, Matt. 5:1-10, etc.). We could use contemporary translations, intersperse the English and Spanish readings verse by verse, have the Scripture passage read from the central aisle, have the Scripture sung (e.g. various arias from Elijah or The Messiah, etc.), place the readings in different sequence in the service, etc. There has been some question raised concerning always standing for the reading of the Gospel while sitting for passages from other parts of Scripture; might this imply that perhaps that we feel that Matthew is a more sacred, special and important book of the Bible than Psalms, Isaiah or Romans, and do we as a church believe this? In any case, by varying our forms more we are less likely to fall into the trap of feeling that only one singular form for doing something is sacred, whereas we believe in reality forms are secondary and truths are primary.

5. We recommend periodic practice sessions be held for the worship service. Sometimes people speak from the pulpit too rapidly, softly or indistinctly. Oftentimes Scripture is read without any expression and with stumbling over the words. Different combinations could be tried with music and with joining various parts of the service together. Lay people taking part in the service could benefit from running through their activity in advance, and then perhaps could serve in that chancel function for a month.

6. We recommend that announcements not be duplicated in the worship service. Except for most unusual circumstances, announcements that are printed in the bulletin do not need to be made again from the pulpit. Also, perhaps one or two board members could make all of the announcements that do need to be made verbally.

7. We recommend that standing and sitting of the congregation be directed from the platform. In almost every service at some point there is confusion in the congregation as to whether it is time to sit or stand or remain as is. Often it is difficult to find where one is in the order of worship in the bulletin, see how it is marked and what one or two asterisks means, and then check up front to see if really the congregation is going to stand or sit down. Asterisks could be dropped from the bulletin in preference for using "Please Stand" or "Please Sit". But most effectively and easily, these actions could be directed regularly and clearly from the front of the church where everyone is generally looking anyway.

E. Future Reports. In the future, the Worship Committee will be scheduling open discussions on these topics: (1) The use of and need for different kinds of services, (2) The bulletin, (3) Possibilities for music, (4) Possibilities for liturgy, (5) Criteria for evaluating worship, and (6) Holy Communion.

Respectfully submitted,

WORSHIP COMMITTEE, MCC-NY
Bill Cogswell
John Devers
Naine Dorman
Gordon Fadenrecht
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CONGREGATIONAL SELF-STUDY
METROPOLITAN COMMUNITY CHURCH OF NEW YORK

- INTRODUCTORY REPORT -

* * * * *

Compiled by the
Self-Study Steering Committee

FOR THE CONGREGATION

October 31, 1976

CONGREGATIONAL SELF-STUDY
METROPOLITAN COMMUNITY CHURCH OF NEW YORK
- INTRODUCTORY REPORT -

I. PREPARATION FOR OUR SELF-STUDY

A. How did this self-study come about? During August, 1976, the idea of having a self-study at MCC-NY was discussed at three congregational raps.

1. Presentation of the proposal (Congregational discussion, August 1) - At a general rap called to discuss church life, a proposal was offered recommending that we as a congregation hold a series of discussions on the following topics: (a) What do we feel is the mission of our church? (b) Do we now have or what might be the best overall structure for the operation of our church? (c) How can we assure that there is a more direct and real input of the ideas of our members into the decision-making that molds our church and ministry? The proposal suggested also that these discussions be held Sunday evenings after a shortened coffee hour; that to lead them three chairpeople and a recording secretary be elected from the congregation (but not from among board members, exhorters, deacons or the pastor); that everyone be encouraged to gather information for the study; and that the pastor, who was going away on vacation, be kept fully informed of all deliberations that took place. The proposal was discussed at some length, with most comments made being in favor of it. The meeting was adjourned with a call for a second congregational rap on the subject.

2. Report from the Board of Directors (Congregational discussion, August 8) - The following Sunday another rap was held. It was reported that on August 3 the Board of Directors had discussed the proposal and had decided the following: (a) This Congregation has the right in itself to call such a series of raps. (b) Such a self-study need not be formally voted into existence through the calling of a formal Congregational Business Meeting (see UFMCC By-Laws, Sec. IX,C). (c) It should be noted, however, that in this kind of rap situation no business voting can take place. After some discussion, it was decided by consensus that Bruce Gerig, who presented the original proposal, should take the initiative to call the next congregational discussion.

3. Vote on the self-study (Congregational discussion, August 22) - This whole meeting was spent discussing what a self-study might mean and whether or not MCC-NY should hold a self-study at this time. The group present talked about general problems that exist, the difficulties of doing such a self-study, whether this project could be made a positive experience, and what benefits could be achieved. Rev. Howard Gaass, Northeast District Coordinator of UFMCC, was present and spoke of his experiences with self-studies. Finally, the Members and Friends voted informally and decided unanimously to begin a Congregational Self-Study at Metropolitan Community Church of New York. Five moderators and one recording secretary were elected to prepare for and to lead the raps.

B. What preparation has been made for this self-study? The Self-Study Steering Committee, elected on August 22, met on a weekly basis from August 25 on. At the first two meetings especially, a number of key decisions were made regarding the self-study.

1. Initial decisions (Steering committee meeting, August 25) - During a period of general discussion, the following ideas were agreed upon: (a) To make the self-study as nonpolitical as possible and to allow adequate time for preparation, it was decided to postpone the beginning of the discussions until the Sunday following the convening of the Annual Congregational Business Meeting in October.

(b) To announce the self-study, an open letter would be prepared for insertion in a Sunday bulletin (handed out August 29) and for inclusion in The Mustard Seed (appeared in the October issue). (c) To help discover the "mind" of our Congregation on important church issues and to have such data available for our discussions, a questionnaire would be drawn up for Members, Friends and visitors of the church to fill out. (d) To prepare for this self-study, the steering committee would develop guidelines and procedures that might be used and would gather reference materials that might provide helpful information. (e) For our self-study to be a meaningful one, every attempt would be made to make it an open, honest, and communicative experience for everyone.

2. Reference materials (Steering committee meeting, September 1) - Most of the second meeting was given over to discussing what materials might be gathered to help the Congregation in this study. The following decisions were made: (a) Copies of our Stewardship Committee's September analysis of church expenses and income and of our church financial reports for the past year would be duplicated. (b) A formal letter of request would be given to the Board of Directors asking for an official copy of its Minutes from September 1, 1975 on. (c) We would ask for a meeting with the pastor to discuss the content and handling of the questionnaire. (d) Copies of the Reports and Directives of the Seventh Annual General Conference, of the Universal Fellowship, held last August, would be ordered from Los Angeles. Also, the recording secretary reported that he had sent out letters to fourteen of the largest MCC churches, asking for sample copies of local by-laws, bulletins, newsletters, policy papers, procedural reports and any self-studies that could be sent.

3. Later work (Steering committee meetings, through September and October) - Subsequently, the steering committee met for nine working sessions. It gave its attention primarily to three areas. (a) A great deal of time was given to writing, assembling, tabulating and analyzing the Congregational Self-Study Questionnaire. (b) Time was spent discussing how our self-study might be held most wisely and profitably and what goals, procedures and philosophy would best meet our local church needs. (c) Finally, the committee wrote this Introductory Report for the Congregation, to be discussed, modified and hopefully accepted as a working foundation for this self-study.

II. PHILOSOPHY FOR OUR SELF-STUDY

A. What is a "congregational self-study"? We can learn something by briefly looking at each of the three words in this phrase.

1. It is a congregation. It includes all of us who are MCC-NY. It includes all of us, who are committed to God and the Christian faith, who need to receive from and want to give to the church and who care a great deal about the expression of God's love to gay and straight people. Yet, also, as with any group of human beings, we have many different individual beliefs, backgrounds, opinions, interests, goals and styles; and we have the continuing need to work out broad-based, thoughtful and fair compromises that we can work by. Our enormous diversity in MCC-NY is sometimes very frustrating, but God has not left us without Holy Spirit in all of our hearts to help us to work together.

2. It is a study. Webster defines the word "study" as meaning: to apply one's mind, to look at a subject closely, to proceed thoughtfully, to consider attentively, to examine so as to learn and to understand. To study asks that one be willing to look at new ideas and points of view and that one really try to comprehend them. To study means that one opens up one's mind and feelings to expand and grow. To study requires that one remember that everyone, including oneself, always speaks

[illegible]

(3) To encourage the self-study, [illegible] library should be organized [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

4. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

5. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Consideration of the Next Steps [illegible]

1. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

1. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

2. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

from a certain perspective and with preferences and prejudices. To study demands a certain concentration but it also can greatly help in increasing understanding and solving problems.

3. It is ourselves. Looking at oneself can be very difficult if one is not willing to grow. It can be painful is one does not value honesty and personal integrity. It can be distorted if we seek only our individual self-interests, preferences and values. To look at ourselves as a group requires that we think of ourselves as a family of sisters and brothers in Christ; that we want to understand all of ourselves better; and that if we set out on this path of self-understanding, it is a journey for all of us to make. As a family, let us see if we can heal our pains, face our fears, forgive our failures, clarify our vision, streamline our actions and bond ourselves together in a new way.

B. What approach will produce a successful self-study? A group is made up of individual members. It is their attitudes, ideas, feelings and commitments that become the building blocks or stones thrown at any meeting. What are the attitudes that will make a meeting matter?

1. Members must have a respect and concern for each other. Members who are suspicious, hostile, isolated and bitter can destroy a meeting, but members who respect their brothers and sisters, who deal with others with courtesy as well as honesty, and who place their faith in God to work in the group can make their meetings together beautiful and rewarding experiences. Any successful group experience is based on the premises that all members have the right to express their views, that the existence of different opinions and ideas within a group is a natural, healthy and dynamic phenomenon, and that no member has perfect vision or judgment. With trust and caring, members of a group can share their opinions; can learn from one another; can try to perceive their problems more clearly; can share each other's joys, hurts, hopes and wisdom; and can work out together really sound decisions for their common life.

2. Members must learn how to listen to one another. It is not enough just to listen with one's ears; one must learn to listen with one's mind and one's heart. One must try to understand with sympathy what another person's ideas are and the logic that lies behind them. One must try to feel how another person feels and to respect and care about his or her feelings. Sometimes people at a meeting are so busy thinking up a rebuttal to what is being said that they never really hear what is being said. The content of any meeting has to do with feelings as well as ideas. We must try to face and understand angry, hostile and hurt feelings; they do not just go away generally but they resurface later, again and again, to create strife and dissension.

3. Members must help each other clarify ideas. For most of us it is easy enough to talk, but it is not always so easy to express one's ideas and feelings clearly and simply. One reason for this is that we all can express ourselves from different levels: one can state one's opinions, one can try to verbalize one's feelings, one can try to define certain objective principles, one can speak from a special perspective, and one can try to speak for someone else. Sometimes it is helpful for one member to say, after another has spoken, "Are you trying to say that...?" or "Do you mean that...?" It is important also to relate and interweave ideas, to try to connect important ideas throughout a discussion.

4. Members must care that the meeting be a productive one. It is too easy and usually unfair to blame a poor discussion on the leader. A meeting that is interesting, resourceful and productive is so generally because many members tried to contribute ideas, helped to clarify concepts, encouraged everyone to take part, and cared about the group's life and about each other. On the other hand, a disruptive

meeting will result if members of a group are not interested in listening and learning, simply reject ideas without considering them, just want to argue and push preheld points of view, or want to dominate and demean other members. When there is a bad meeting, all members share the blame; when there is a positive meeting, all members share in the rewards.

5. Members must come to the meeting as mature individuals. An immature person thinks and cares only about himself or herself; a mature person cares increasingly about others and the group, even at personal expense. An immature person is afraid that honest, open discussion might force him or her to face personal fears, failures and faults; a mature person acknowledges that we all do things to hurt other people, that we all have room to grow, and that there are many things still for all of us to learn and understand. An immature person is interested in seeking personal power and glory and in manipulating others for these ends; a mature person knows that every person has equal worth in the sight of God and that the highest calling is to serve God in secret without any praise of others.

6. Members must evaluate group discussions as they proceed. There is little profit that comes from walking home after a meeting feeling disgruntled or griping with one's friends later over coffee; discussions that are not working need to be analyzed and talked about within the group. These questions can help one to evaluate a group meeting: (a) Do we care about others and the group above ourselves? (b) Are we trying to listen to and learn from one another? (c) Are we honest, forgiving, reconciliatory and caring toward others? (d) Are we contributing to making the group discussions positive and productive? (e) Do we help each other clarify and connect ideas? (f) Are we growing, expanding, and being bonded together as a group through the discussions?

III. PLAN FOR OUR SELF-STUDY

A. What goals and procedures might we follow?

1. Recommended goals

   a. To find God's leading in a new way - Let us begin by committing ourselves anew to God. Let's commit this self-study to God, pray about it and seek God's voice in all of our hearts. God can help us in a very real way to better understand ourselves, to expand our vision, and to find more efficient ways for doing things.

   b. To understand ourselves better as a UFMCC church - What does it mean to be a church in the Universal Fellowship? What by-laws, doctrines, policies and ideas have been developed? What is the call and spirit of MCC? What kinds of plans have been tried in other MCC churches that might be useful to us?

   c. To get to know ourselves better as a congregation - Who are we as a people? What are our beliefs? What are our needs? Can we find expanded ways of meeting all our needs? What are our ideas, individually and collectively, about how our church might best function, might best be organized, and might best solve our problems?

   d. To learn more about church function and structure - What criteria might be used in evaluating our church? What guidelines could we take from Scripture? What different opinions and ideas have developed through Church history that might helpfully be applied? What makes for a smooth-running and unified church?

   e. To delineate what our goals and philosophy are - What do we believe our church should be trying to do? How can we better accomplish these goals? What beliefs

do we now have in common? What is our mission in trying to witness of God's love in our community? Should individual needs give in sometimes for larger needs?

f. To try to learn from our past problems and failures - In what ways have we been selfish, immature, unforgiving and destructive in the past? What about people who want their own way all the time? How can church discipline best be administered? Can we make our procedures more efficient, wise, fair and broad-based?

g. To seek out ways to grow spiritually as a church - What is a "spiritual" church? What is God trying to do in our church and in us as God's children? What kinds of things are pleasing to God, edifying to the church, condusive to the leading of the Spirit of God, and effective in winning others to a faith in Jesus Christ?

2. Recommended Procedures

a. As many people who wish should have opportunity to add to the discussions.
b. Persons who speak too long or frequently may be advised of such by the moderators.
c. Persons generally should speak in the order in which they raised their hands.
d. Every effort should be made to hear opinions from every point of view that exists.
e. Two moderators and a recording secretary will be present to lead each rap.
f. Moderators while chairing should be neutral, detached and unbiased.
g. If a moderator wishes to join the discussion, another moderator may take over.
h. Anyone who wishes to add to the minutes may provide a written statement.
i. Minutes shall be taken at each discussion, with copies made to be handed out later.
j. Anyone who wishes to provide special material for handing out to all may do so.
k. The congregation may vote informally, but such decisions are informational only.
l. Raps should be kept on the topic, although certain flexibility will be allowed.
m. Let's hold off deciding how to conclude this study until we see where we go.

B. What topics might be considered on our agenda?

1. Our worship service - What is worship? How well is our service meeting all of our needs? What about the Worship Committee report? What about sexism in language?

2. Our doctrine - What different beliefs do we hold? What are our UFMCC doctrines? Do we as a church need a written doctrinal statement? How ecumenical are we now?

3. Our being a UFMCC church - What do the By-Laws say regarding policy and procedure? What is the call, spirit and character of UFMCC? How might we relate to these?

4. Our church goals - What are our goals? What kinds of ministries should we emphasize? What is our long-range plan? Do we need to have our own building?

5. Our outreach - How well are we reaching out into the community? What kind of spiritual and social needs exist? Are we evangelistic? How well do we treat visitors?

6. Our Christian life - How spiritual a people are we? What kinds of actions diminish or destroy our work? What should one do when one feels things are not going right?

7. The Pastor - What do we feel a pastor's role is? What is said in the UFMCC By-Laws? How much decision-making should the pastor do? How should elections be held?

8. The Board of Directors - What are its goals? How informed should the Congregation be kept? Are there good reasons for Executive Sessions? How might its work be enhanced?

9. The Congregation - How important are the Congregation's ideas, feelings and direct involvement in decision-making? What kind of input do we now have at MCC-NY?

10. Committees - What standing committees are needed in our church? How should they be elected/appointed? What lengths of time should they serve. What should they do?

11. Church officers - What is a deacon? An exhorter? What policies and procedures relate to them? What goals, programs, discipline and standards do we have?

12. Our finances - How can we increase the income of our church? What kind of expenses do we have, and could some of them be reduced? Could new sources be tapped?

13. Church decision-making - How might the Pastor, Board of Directors and Congregation best work together in the life of our church? Who should make what decisions?

14. Church discipline - When is discipline needed? How should it be handled? How private should it be kept? Why is discipline important? Who should do it and when?

Respectfully submitted,

SELF-STUDY STEERING COMMITTEE

Vincent de Jesus, moderator
Dubose McLane, moderator
Robert Mehl, moderator
Ellen Pollack, moderator
John Sawyer, moderator
Bruce Gerig, recording secretary

REFERENCE MATERIALS AVAILABLE
Congregational Self-Study, MCC-NY
October 31, 1976

____ Ref 1 - Minutes, Congregational Discussion, 8-22-76
____ Ref 2 - Opening Remarks, Congregational Discussion, 8-22-76
____ Ref 3 - Original Proposal for the Self-Study, 8-1-76
____ Ref 4 - Announcement of the Self-Study, 8-29-76
____ Ref 5 - By-Laws, UFMCC and MCC-NY (with Table of Contents)
____ Ref 6 - Minutes, Board of Directors Meetings and Congregational Meetings, September 1, 1975 to present, MCC-NY
____ Ref 7 - Financial Study, Stewardship Committee, 9-23-76, and Financial Reports, 1975-76, MCC-NY
____ Ref 8 - Congregational Questionnaire, 10-3-76, Results, MCC-NY
____ Ref 9 - Introductory Report, Self-Study Steering Committee, 10-31-76
____ Ref 10 - Reference Materials Available (Request Form)

____ Ref 11 - UFMCC General Conference 1976, Reports and Directives (Complete Record, $2.00 each)
____ Ref 12 - UFMCC General Conference 1976, UFMCC Elders' Letters (all)
____ Ref 13 - UFMCC General Conference 1976, Commission on Faith, Fellowship and Order, Report on what is our theology
____ Ref 14 - UFMCC General Conference 1976, Commission on Social Action, Report on our beliefs on Christian social action
____ Ref 15 - UFMCC General Conference 1976, Committee on Racism, Report
____ Ref 16 - UFMCC General Conference 1976, Task Force on Men, Report
____ Ref 17 - UFMCC General Conference 1976, Task Force on Women, Report
____ Ref 18 - UFMCC General Conference 1976, "De-Sexing Your Local Hymnal"
____ Ref 19 - UFMCC, Northeast District, Hartford Conference on "Christian Ethics," Papers and summary report, 4-24-76
____ Ref 20 - UFMCC, Northeast District, Philadelphia Conference on "Christian Stewardship," Paper by G. Lincoln, 2-14-76

____ Ref 21 - By-Laws, MCC, Boston
____ Ref 22 - By-Laws, MCC, Tampa
____ Ref 23 - By-Laws, MCC, San Francisco
____ Ref 24 - Operating Structure, MCC, Chicago
____ Ref 25 - By-Laws, MCC, Hartford
____ Ref 26 - Self-Study, Missions Committee, Manhattan Baptist Church, New York, NY
____ Ref 27 - Affirmation of Faith, MCC, Brooklyn
____ Ref 28 - By-Laws, MCC, Dallas
____ Ref 29 - Annual Reports 1975-76, MCC, St. Louis
____ Ref 30 - Policy Papers, Exhorters and Deacons, MCC, St. Louis

____ Ref 31 - Worship Report, Worship Committee, MCC-NY, 10-1-76
____ Ref 32 - Proposed Letter on De-Sexing the Worship Service, Worship Committee, Sent to Pastor and Board, MCC-NY, 10-6-76
____ Ref 33 - Text for the Holy Communion, MCC-NY
____ Ref 34 - Orders of Worship, 10 Other MCC Churches
____ Ref 35 - Annual Report to the Congregation, MCC, Sacramento
____ Ref 36 - By-Laws (Proposed), MCC, Pittsburgh
____ Ref 37 - Ideas from Newsletters/Publications, 12 Other MCC Churches
____ Ref 38 - Miscellaneous Materials, Other MCC Churches

____
Person Requesting Materials (Print Name)

SECOND DRAFT

- Self-Study Bill I -

RESOLUTION ON THE FORMATION OF COMMITTEES AT MCC-NY

For the Quarterly Congregational Business Meeting, January 23, 1977

Rationale

A. What general premises have been used for this proposal? In the results of the October questionnaire, our Congregation checked as the most important idea related to church committees that "committees/chairpersons should be open to whoever would like to and will actually serve." (Q-50)

Regarding its role in the church, the Congregation checked as most important the idea that "the congregation, board and pastor should all 'balance' each other." (Q-49)

Regarding the church board, the Congregation checked as most important the idea that "the Board of Directors should base its decisions on congregational opinion." (Q-48)

B. What do our by-laws say about church committees? Certain principles are clearly laid out in the By-Laws of the Universal Fellowship of Metropolitan Community Churches and in the By-Laws of MCC-NY; these are listed in the first part of this bill ("Whereas..." p. 40B-3).

However, some statements in the local by-laws, which specify certain directives "as set forth in the By-Laws of UFMCC", are made null and void by the fact that no such national by-law directives exist. For example, the article in the local by-laws giving the pastor power to remove chairpersons and others from church positions falls into this category. Such statements have not been listed in the first part of this bill.

Other difficulties lie with the fact that no directions are given in the national or local by-laws on many important aspects of committee formation and operation. The by-laws do not state, for example, for how long the membership of standing committees should run, when and how new membership should be set up and how a committee might function in the absence of a chairperson being appointed to head it.

A more fundamental question is what basic rights do Congregational members and "friends" have to serve on committees that interest them, to carry on serious and continuing work on the committee table, and to have a real input into the function of their church through the operation of these Congregational committees?

Bill I seeks to clarify what the by-laws actually specify regarding committees and to determine other additional directives that will fill out the picture. Eventually, this plan could be incorporated into the local by-law structure.

C. How are committees formed in other MCC churches? Throughout the Universal Fellowship there is a great deal of variation allowed as to how different Congregations handle this as well as other aspects of church life. Here are some plans in use:

In MCC Boston there are five standing Commissions (committees), in Worship, Finance, Fellowship and Special Activities, Education, and Outreach and Evangelism. The pastor sends nominations for chairpeople to the Vestry (Board of Directors) who approves or disapproves them. Membership on the committees is open to all members and "friends" of the church, with the approval of the pastor and chairperson of each commission.

Commissions serve for one year. Members may be removed by a 5/7 vote or higher of the Vestry. (Ref 21-3, in the Self-Study notebooks)

In MCC Chicago there are seven Operating Committees, in Building and Property, Evangelism, Finance, Publications, Social, Stewardship, and Worship. A member or "friend" can serve on only one committee each year, and an emphasis is placed on rotating the membership of committees so that everyone will achieve a broader experience. (However, at least one old member must carry over on each new committee reorganization.) Each committee has a board member on it. Each committee nominates a member to be chairperson and elects a secretary. The chairperson may not be a board member and must be approved by the Board of Directors. (Ref 24-4ff)

In MCC Dallas committees may be created by the pastor, the board or by request of the Congregation. Chairpersons are appointed by the pastor and are approved by the board. Committee membership is open to anyone who wants to participate, although committee officers must be members or "friends" of the church. The church also recognizes "clubs" within the church, which have their own administrative organization and control. (Ref 28-15f)

In MCC Hartford, an experimental MCC church, the Congregation elects commission (committee) chairpersons who then as such become members of the Council of Ministries (Board of Directors), serving for 3 years and elected at staggered intervals. (Ref 25-3) For election a slate of nominees is prepared by a Nominating Committee, made up of 2 board members and 2 non-board members. The Commissions, elected in May, include: Liturgy and Music, Finance, Hospitality, Christian Education, Public Information, Community Issues and Action, Deacons, and Coffeehouse. (Ref 25-5,7)

In MCC Pittsburgh the pastor, in consultation with the board, appoints all committees as are deemed necessary. (Ref 36-5)

In MCC Tampa committees are created and dissolved by the action of the Board of Directors, who also set the membership, activities and powers of committees. (Ref 22-4)

In MCC Washington D.C. the whole Congregation divides up into "teams" (committees), each of which has a board member enabler and a chairperson. The enablers and chairpeople meet as a Support Council to work on the church's outreach. All of the teams carry on the various ministries of the church, freeing the board from a great deal of work. They have teams in Liturgy, Communications, Stewardship, Hospitality, Evangelism, and Christian Education. They also establish special task forces when needed. (From Sharing, the church's newsletter of August, 1976, p. 3f)

SECOND DRAFT

- Self-Study Bill I -
RESOLUTION ON THE FORMATION OF COMMITTEES AT MCC-NY

Resolution

WHEREAS the following standards are set forth in the by-laws of the Universal Fellowship of Metropolitan Community Churches and in the by-laws of Metropolitan Community Church of New York, related to the formation and operation of church committees:

(1) The pastor may participate as an ex-officio member in the activities of all church committees, boards and organizations;

(2) The pastor shall appoint all committee chairpersons;

(3) All members and "friends of the church" are eligible to serve on any standing committees in the church, unless a person:
(a) Is declared an "inactive" member by the clerk of the board of directors, or
(b) Is voted ineligible by a quorum vote (20% of the active membership of the church being present) of the Congregation at a Congregational Business Meeting;

(4) All committees shall draw up committee by-laws, within their first month of existence, for the board of directors to approve; and

(5) Nine standing committees have been outlined for MCC-NY;

THEREFORE, BE IT RESOLVED, that the Congregation of Metropolitan Community Church of New York instructs its leaders to observe, in addition to the above, the following guidelines, related to the formation and operation of church committees:

(1) All present and future committees shall be open to all members and "friends" of the church who notify either the chairperson of any committee or the clerk of the board of their interests in serving. Permission to serve shall be denied only on the two conditions specified above in section (3).

(2) For the formation of a new committee or of an old committee that has lapsed, the following procedure shall be followed:
(a) A petition shall be presented to the board of directions for approval, signed by not less than six members ~~and/or "friends"~~ of the church and outlining the need for that committee;
(b) If the petition is approved, A member of the board of directors shall announce in a Sunday worship service that a committee is forming and when and where the first meeting will be held; and
(c) The committee shall elect, at its first meeting, a ~~secretary~~ chairperson pro tem, who has the power to call and moderate meetings until a chairperson is appointed, and also a secretary, who shall check with the clerk of the board of directors that all members and "friends" wishing to be on the committee are on the church's active membership list.

(3) The length of time all committees shall serve shall be determined by the board of directors, using the following guide:
(a) Standing committees shall serve for one year, from their formation in September to the formation of new committees the following September;

(b) A committee formed to serve for a shorter period of time shall be notified by the board of directors at the committee's first meeting what its length of service shall be; and

(c) As needed, special task forces may be elected by the Congregation or appointed by the pastor or board of directors, that shall serve as long as is required to fulfill their original purpose(s).

(4) For appointment of chairpersons by the pastor, the following plan shall be used:

(a) The persons heading all committees or committee-like structures in the church shall carry the title "chairperson";

(b) A new committee, chaired by the ~~committee secretary~~ [chairperson pro tem], shall choose the name of one of its members to be submitted to the pastor for consideration for appointment as chairperson;

(c) The pastor shall approve or disapprove the nomination, and shall convey this decision to the committee secretary;

(d) If the pastor rejects a nomination, the committee shall then proceed to select another name for nomination, to be sent to the pastor;

(e) If the pastor fails to respond within thirty days of the date of the receipt of the letter of nomination, the right of appointment falls to the committee;

~~(f) The committee secretary's name may be forwarded for nomination as chairperson, to the pastor.~~

(5) For the removal of a chairperson or a committee member, the following procedures shall be followed:

(a) The removal of a chairperson shall reside with each committee, which shall hold such power by a 2/3rds vote of its total number of members; or

(b) The removal of a member or "friend" from a committee or of a chairperson shall reside by a 2/3rds vote of the Congregation at a properly convened Business Meeting with a quorum of members present.

Approved for presentation to the Congregation
at the Self-Study meeting of January 9, 1977.

SECOND DRAFT

- Self-Study Bill II -

RESOLUTION ON THE FORMATION OF A WORSHIP COMMITTEE AT MCC-NY
For the Quarterly Congregational Business Meeting, January 23, 1977

Rationale

Worship is our church's ministry that regularly touches the most number of people. It is on Sunday evening when all of us gather together to praise God collective and to share our fellowship. The Sunday evening service is our primary forum for witnessing to the community of the Gospel. This service is the primary educational "classroom" of the church, where we are molded in doctrine and practice into what we are and will become as a church and a congregation.

Worship is also our most difficult ministry. All of us have come from different backgrounds. All of us, from pastor to every lay person, carry deeply impregnated beliefs and preferences which we would like to see in the Sunday evening worship service. On the recent questionnaire, the Congregation requested more changes in the worship service than in any other area of church life (Q-56), and more people expressed an interest in serving on the Worship Committee than on any other church committee (Q-25). Although 43% expressed an interest in the kind of service we now have, 79% expressed an interest in having many other kinds of services also as part of our worship (Q-29). In the past, we have struggled more with what worship should be or might be in MCC-NY than with any other question before us.

But worship is also our greatest opportunity. If we as a Congregation couldlearn to communicate our feelings and ideas one to another more, we could develop new "community" plans for worship. If we as a Congregation could begin to struggle honestly and openly with our differences, we all could learn more, grow more, build together more and find collectively what we can become by God's grace. If we as a Congregation could find new ways to expand our worship, we could broaden greatly the outreach of our witness to all gays and other oppressed people in the New York area.

The national by-laws invest the pastor of the local church with "the authority for ordering all religious worship services of the church." However, we also believe that it is proper, particularly in MCC where we have such an ecumenical Congregation, that worship grow out of the hearts, widsom and needs of all of the church's members and "friends." Since the pastor's power in worship is already clearly defined in the by-laws, this bill seeks to provide for means whereby the Congregation is assured of having a real and continuing input into the decision-making that forms the way we worship and witness to our community.

- Self-Study Bill II -

RESOLUTION ON THE FORMATION OF A WORSHIP COMMITTEE AT MCC-NY
For the Quarterly Congregational Business Meeting, January 23, 1977

Resolution

WHEREAS, we believe there is a widespread interest in our Congregation:

(1) In having a Worship Committee at MCC-NY,

(2) In having a real and continuing input of Congregational opinions and ideas into the decision-making that forms the worship of MCC-NY, and

(3) In having a worship that is based on Scripture and the UFMCC by-laws grows primarily out of all the needs and ~~beliefs~~ understandings of our Congregation;

THEREFORE, BE IT RESOLVED, that a Worship Committee be formed in Metropolitan Community Church of New York, according to the guidelines specified in Self-Study Bill I and with these additional stipulations:

(1) The pastor shall be an ex-officio member of this committee but shall not serve as chairperson.

(2) At least two members shall be chosen to serve on this committee from each of these groups in the church: (i) board of directors, (ii) exhorters, and (iii) deacons and deacon candidates.

(3) This committee shall serve from February through September, 1977; thereafter, from September to September.

(4) This committee is empowered by the Congregation to take an active interest in all aspects of worship and to periodically prepare for the pastor, board of directors and the congregation evaluations and recommendations on worship.

(5) The Congregation of Metropolitan Community Church hereby asks its pastor to give this committee the jurisdiction to plan and execute at least one Sunday evening worship service a month.

(6) All meetings of this committee shall be open to all persons interested in MCC-NY; these meetings shall be announced in advance, in the worship service, including time and place and main topic(s) to be discussed.

(7) The Congregation requests the Worship Committee and the Music Committee to work cojointly together in evaluating and seeking to expand the musical ministry of our church.

Approved for presentation to the Congregation at the Self-Study meeting of January 9, 1977.

CHILD CUSTODY can be a hassle if you're gay. A research project on gay mothers and children hopes to provide data useful for custody hearings. Volunteer participants are now being sought by qualified researcher. Confidentiality guaranteed; informed consent required.

Call JANE MANDEL: (516) 234-6262 X591 or 444-2417

OR

Write c/o Long Island Research Institute, Central Islip, New York 11722

STATE UNIVERSITY OF NEW YORK AT STONY BROOK
Health Sciences Center - School of Medicine

Department of Psychiatry
and
Behavioral Science

Stony Brook, N. Y. 11794
Phone: 516-444-2413

August 2, 1976

Ms. Marge Ragona
Metropolitan Community Church
201 West 13th Street
New York, New York 10011

Dear Ms. Ragona:

We are currently conducting a research project which concerns lesbian mothers and their children. We hope to gather data which will be helpful to these mothers in custody hearings in which the mother's sexual preference is an issue. At the present time, no such studies exist, and women involved in legal action must rely on testimony by expert witnesses in the field of sex research such as Dr. Richard Green, co-investigator in this project. Although this testimony has sometimes been helpful, it may also be disregarded by the presiding judge. A large, well-controlled research study addressing this question would cite specific findings related to whether or not lesbianism should or could be an issue in these legal actions.

Specifically, we are seeking a population of women who describe themselves as homosexual and have children living with them who are ten years of age, or younger. The mothers and children should have lived as a family unit, with no adult males in the home (males 18 yrs. or older) for at least one year. However, other adult women may live with the family.

The mother will be interviewed by the female co-investigator about her early life experiences, her current social and sexual relationships, and her emotional relationship with each of her children. The mother will also complete a group of attitude scales and standard psychological tests.

Each child will be interviewed about play preferences, toy preferences and how they get along with other children. The children will be given a series of pleasant and interesting psychological tests as well.

STATE UNIVERSITY OF NEW YORK AT STONY BROOK
Health Sciences Center – School of Medicine

Department of Psychiatry and Behavioral Science

Stony Brook, N.Y. 11794

August 7, 1975

Ms. Marge Rapona
Metropolitan Community Church
201 West 13th Street
New York, New York 10011

Dear Ms. Rapona:

We are currently conducting a research project which compares lesbian mothers and their children. We hope to gather data which will be helpful to those involved in custody disputes in which the mother's sexual preference is an issue. At the present time, in such disputes, men and women involved in legal actions must rely on testimony by expert witnesses in the field of sex research such as Dr. Richard Green, [illegible] of this matter. Though this question may not have been resolved, in the absence of systematic [illegible]. A large, well-controlled research study addressing this question would give specific findings related to whether or not lesbianism should or could be an issue in these legal actions.

Specifically, we are seeking a population of women who describe themselves as homosexual and have children living with them who are ten years of age, or younger. The mothers and children should have lived as a family unit, with no adult male in the home (males 18 yrs. or older) for at least one year. However, other adult women may live with the family.

The mother will be interviewed by the female investigators about her early life experiences, her current social and sexual relationships, and her emotional relationship with each of her children. The mother will also complete a group of self-report scales and standard psychological tests.

Each child will be interviewed about play preferences, toy preferences and how they get along with other children. The children will be given a series of pleasant and interesting psychological tests as well.

The time required to collect the data is about two hours for the mother, and two hours for each child. Appointments will be arranged at convenient times and locations. All information will be kept strictly medically confidential.

This research is part of a program on the study of human sexuality being conducted at the State University of New York at Stony Brook and the Long Island Research Institute, Department of Mental Hygiene, State of New York.

Persons interested in participating should write to Ms. Jane Mandel at the above address or call (516) 234-6262, ex. 591, or (516) 444-2417, between the hours of 9 a.m. and 4 p.m., Monday through Friday, and leave a number where they can be reached.

Thank you very much.

Sincerely,

Richard Green, M.D.
Professor, Department of Psychiatry and Behavioral Science
Department of Psychology
SUNY, Stony Brook

Jane Barclay Mandel
Research Scientist
Division of Human Biology
Long Island Research Institute

JBM/sk

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Thank you very much.

Sincerely,

Richard Green, M.D.
Professor, Department of Psychiatry
and Behavioral Science
Department of Psychology
[illegible]

Jane Barclay Mandel
Research Scientist
Division of Human Biology
Long Island Research Institute

RG/sk

STATE UNIVERSITY OF NEW YORK AT STONY BROOK
Health Sciences Center - School of Medicine

Department of Psychiatry
and
Behavioral Science

Stony Brook, N. Y. 11794
Phone: 516-444-2413

August 2, 1976

Ms. Marge Ragona
Metropolitan Community Church
201 West 13th Street
New York, New York 10011

Dear Ms. Ragona:

Enclosed please find a letter describing an on-going project on gay mothers. At present I am seeking volunteer participants in the New York area and would like to ask for your help in informing gay mothers about the study.

I would be happy to talk with you in greater detail about the study, either in person or on the phone. Please call me at (516) 234-6262 X591 or (516) 444-2417, Monday to Friday, 9:00 a.m. to 4:00 p.m. If I am not in when you call, please leave a number so that I can return your call.

I look forward to hearing from you.

Sincerely,

Jane Barclay Mandel

JANE BARCLAY MANDEL
Research Scientist

JBM/sk
Enc.

P.S. - I have enclosed a bulletin board announcement as well. Thank you for offering to post it.

[illegible]

REPORT OF ACTIVITIES
December [illegible]

[illegible]

Preaching: [illegible]
"The Purpose of Christmas" [illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Marjorie F. Ragona
44 Gartland Street
Jamaica Plain, Mass.
Exhorter - M.C.C., Boston

REPORT OF ACTIVITIES
December 1976

SERVICES OF WORSHIP

Preaching: December 5, December 26
(The Paradox of Christmas - YOU must be born again)
(Using the Nicodemus scripture)
(The Christmas Story)

Attended
12/12, 12/19 (Greeting, confession, Prayer of Thanksgiving, offering)
12/24 -participated in Christmas Eve joint service with Old West Methodists

CHURCH MEETINGS ATTENDED

Exhorter Seminar - 12/27 Rev. Hougen: "The Mission of the Church"

Transactional Analysis Weekend Retreat: Provincetown, Mass. 12/2,3,4

CHURCH SOCIAL ACTIVITIES

12/24 Christmas Eve party at Pat Arsenaults

12/25 Church Christmas dinner held at our house (Jean away) beginning 3:00p.m.

COMMUNITY OUTREACH

Attended two further meetings to assist Beth Haskalah in its reorganization, chaired first organizational meeting, met with Mark Solomon, Lori Sorgman to discuss progress.

Evangelicals Concerned
Met with leadership to discuss their mission in Boston -- what E.C. can do that does not overlap with M.C.C.

Attended one meeting, Rev. Hougen leading on "The Language of Evangelicals" which grew out of a sermon preached on Justification by Faith (mine).

PERSONAL DEVELOPMENT

Followed up application to Boston Univ. School of Theology, getting letters from pastors, professors, etc.

Conference with Rev. Hougen.
My son was visiting from N.Y. for one week.

ACTIVITIES PLANNED FOR JANUARY

1/23 Preaching in Providence for Joseph Gilbert
1/7-8 In N.Y. for Rev. Gilbert Lincoln's installation
1/19 Begin classes at Boston Institute for Christian Studies with Evangelicals Concerned members as part of their and MCC's education of the evangelical churches.

December Activities

COUNSELING: RN - Lack of confidence, unworthiness. Suggestions: confidence building activities (i.e. Dale Carnegie Course), involvement in more activities where he will be more outgoing. He is now engaged in a "confrontation" activity with Park Street Church, and seems to be thriving on it, is happier, much more outgoing, and friendlier. I suspect this will make him more interesting and give him something to talk about, so that he will not seem so withdrawn.

RH: Problem with lover's lack of rapport with his friends. Suggested time as a probable cure, and his own greater acceptance of the differences between people. Relationship seems strange, but aren't we all!

DK: Still having problems with call to ministry. Also very, very depressed. I suggested correlation of depression with suppressed anger. Long discussion about what he was really angry about(Ed.Hougen) and sense of injustice. Talked about difficulties of Exhortership, trials and problems, and tenacity required to get through it. Frankly, I think he feels called to religious career of some kind, but doesn't feel he's the preaching, etc., kind of Exhorter MCC breeds. I think he has real call, but it is in very, very formative stages and it will take time for him to really decide how he wants to go about it. I suggested he do his readings, take his responsibilities (attend classes, etc., present his papers) and just see if by doing what is expected,he will begin to feel more in it. I do not like to see him drop out at this time. I think it will just make his sense of injustice more pronounced, and will convince him that the pastor is unfair, not willing to listen, etc.

PERSONAL READING

Andrew Greeley, THE JESUS MYTH; Hoekendijk: THE CHURCH INSIDE OUT; P.K. Jewett: MAN AS MALE AND FEMALE; Harrington: THE CHAPLAIN OF BOURBON STREET;
THORNE, B., HENLEY, N: Language + Sex, Difference + Dominence.
(Recreational Reading: 4 volumes of the Bicentennial Series -- THE BASTARD, THE REBELS, THE SEEKERS, THE FURIES.)

COMMITTEES, COMMISSIONS, ETC.
Sent Larry Bernier a group of Christmas hymns and carols with the lyrics desexed, along with letter anent the problem inherent in Christmas Carols -- long-usage, traditional words, etc., as well as the structural rhyming schemes which are long on "sing-king", and similar versification. This was in answer to a request from him for such.

PERSONAL NOTE:

Was in N.Y. for Rev. Lincoln's installation. We were with a group of four women (Jean Gralley, Nancy Avard, Barbara Kane, and myself) all of whom are very involved with the N.E. Women's Collective. It was our considered opinion that the installation service, while very nicely done, was an extremely sexist service. No attempt had been made to degender the liturgy, and in all cases except the use of "Our God is Like an Eagle" the hymns were line by line highly inclusive of masculine terminology for deity, Christ, the human condition and the church in female terms. Our form of protest against this was for N. Avard and myself to refuse to take communion (there was no woman on the altar to take this from, either -- and REv. Dee Jackson, the only woman minister in the District, had been excluded from the service.) We felt as women in MCC that some form of protest was warranted.

Marjorie F. Ragona
44 Gartland Street
Jamaica Plain, Massachusetts
Exhorter - M.C.C.- Boston

REPORT OF ACTIVITIES
November 1976

SERVICES OF WORSHIP

Attended: Sunday, November 7, November 28 Thanksgiving Eve: November 24

Participated: Sunday November 14, November 21 (Prayers, Call to Worship, Confession, etc.)

CHURCH MEETINGS ATTENDED

Exhorter Seminar - November 3: Rev. Hougen: The Institutional Church
November 17: M. Ragona: The Radical Reformation (prepared talk for seminar, References: The Reformation of the 16th Century; Roland Bainton; Great Voices of the Reformation, Harry Emerson Fosdick; The Anabaptist Story; The Protestant Reformation.)

Women's Seminar: Baltimore, Md. "Games Bible Translator's Play", for LaPaula Smith, Worship Coordinator, M.C.C. Baltimore. 11/1/76

Annual Congregational Meeting: November 7

Annual Budget Meeting: November 7

Rap Sessions: November 9, November 23.

Couple's Supper: November 19; Thanksgiving Dinner held at our house, Nov. 25

COMMUNITY OUTREACH

Evangelicals Concerned: November 10th: Discussion re Homosexuality and the Evangelical Churches, (based on article in Christianity Today, October 1976.)

COUNSELING:

11/8: JC: previously reported in depth. (Further discussion, 11/14)

11/15: RN: Evangelical with problems relating to M.C.C.

11/22: ML: Christian convert, spiritual problem. Discussion re MCC and relationship to Christianity in general, fundamentalism in particular.

11/19: GH & CS: Couple counseling, women from Providence. Discussion re their housing situation (crisis re being put out because of homosexuality.) Also discussion with GH re Christianity and homosexuality, relationship with church outside of M.C.C.

APPOINTMENTS TO COMMITTEES, COMMISSIONS, ETC. (UFMCC) Appointed to Committee on Hymnody, Rev. Elder Carol Cureton, November 15, 1976.

PERSONAL DEVELOPMENT

Made application to Boston University School of Theology for admission, Spring Term as special student, with plans to transfer to Master of Theological Studies program when finances permit.

Reading: The Jesus Myth, Andrew Greeley; Man as Male and Female, P.K. Jewett
Basic Christianity, Stott; The Knowledge of Things Hoped For,
Roger Williams: ~~Disciple~~ Witness Beyond Christendom,

Conference with Rev. Hougen: 11/9 discussion re: "Justification by Faith".

SOCIAL ACTIVITIES-(Church Related)
Attended gathering of women (11/27) at which a number of ex-M.C.C. members (women) were present. Discussion with them regarding why they are no longer members (attitude of males during tenure of Larry Bernier). Also discussion with one woman regarding her plans as student at B.U. School of Theology (Old West member).

Played host to Charles Butler, M.C.C. Washington D.C. Exhorter, also Nancy Avard & Barbara Kane (Nancy-Exhorter MCC Hartford)

INTERRELIGIOUS GAY GROUPS
Have attended two discussions with members of B'nai Haskalah, the Jewish Gay group, at one discussion of name change to Beth Haskalah (from Sons of Enlightenment to House of Enlightenment with regard to inclusivity of women in the group,) a second discussion regarding greater participation of community.

Activities Planned for December

12/5: Scheduled to preach, M.C.C. Boston

12/3-4 Church Retreat: Transactional Analysis Weekend, led by Revs. Edward & Margaret Hougen, Provincetown, Mass.

MINUTES OF THE SELF-STUDY DISCUSSIONS
Metropolitan Community Church of New York
Congregational Meeting, Sunday, January 2, 1977

Place: Russell Chapel, Metropolitan-Duane Methodist Church
Time: 9:00 p.m. - 10:25 p.m.
Attendance: 17 people
Moderators: Chuck McCrea and Louis Mayers
Topic: "Drafting of the Congregational Business Meeting Resolutions I"
Material handed out:
I.S. 39 . . . . By-Laws of the Universal Fellowship and of MCC-NY
I.S. 40 . . . . Self-Study Bill I, on the formation of committees (first draft)
I.S. 41 . . . . Self-Study Bill II, on formation of a Worship Committee (first draft)
Ref 40[13-15] . . Self-Study Discussion Minutes, December 12, 1976
Ref 42 . . . . A Look at MCC-NY, summary of the Questionnaire findings (final draft)
--- . . . . . . Alpha & Omega MCC advertisement on bus going to Pittsburgh conference

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1. Opening prayer

2. Acceptance of minutes - The Self-Study discussion minutes for November 21, December 5 and December 12 were accepted and approved.

3. Old business - Two questions raised in the December 5 meeting but which were not answered were brought up again at this time:
   a. What role does the Board of Directors play with regards to worship in MCC-NY?
      i. The recording secretary reported that, based on the board minutes, between May and September, 1976, the Board of Directors discussed and voted to accept a new Order of Worship (5-25-76), listened to some Congregational dissatisfaction with regards to the worship service and tabled the subject for later discussion (it does not appear from the minutes that it was reintroduced; 7-1-76), talked about whether or not board members and deacon candidates should serve communion but reached no consensus (7-5-76), and decided that music in the service would henceforth be selected by the music director and by whoever would be preaching each Sunday (9-9-76).
      ii. A board member present said that the order of worship was discussed on May 25 from the standpoint of trying to reduce the cost of printing the bulletin. Decisions regarding worship are really a staff matter, although sometimes the board is asked for its opinions.
      iii. An exhorter said that questions in the area of worship such as who should serve in the chancel go back many years in MCC-NY. He mentioned that some staff members had been urging the pastor to allow lay persons to serve communion (who are also "priests" according to certain Christian teaching) but no action has been taken.
   b. Technically, do we have to change the by-laws to create a Worship Committee?
      i. It seems the Congregation can pass any bills it felt were desirable, as long as as they are not in contradiction to the national and local by-laws.
      ii. Anyone can propose a change, the pastor, the board, a committee or members of the Congregation. To change the by-laws requires that a proposal be passed at two regular Congregational Business Meetings, spaced three months apart.
      iii. The by-laws do not say that every ongoing committee in the church has to be listed in the local by-laws. We can just vote a Worship Committee into existence.
      iv. Eventually it could be incorporated into the by-laws, however.
      v. One member remarked that it is important to seek cooperation and not confrontation between the leaders of the church and the congregation. Everyone agreed.

4. What do the national and local by-laws say about committees in our church?
   a. The recording secretary passed out copies of the by-laws and read those sections which deal with committees (UFMCC by-laws, V, D, 1, Pastor, first paragraph; MCC-NY by-laws, VIII, sections on the Pastor and on Committees). Content and comment:

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible]

[illegible]

[illegible]

[illegible]

MINUTES OF THE SELF-STUDY DISCUSSIONS
Metropolitan Community Church of New York
Congregational Meeting, Sunday, January 2, 1977

Place: Russell Chapel, Metropolitan-Duane Methodist Church
Time: 9:00 p.m. - 10:25 p.m.
Attendance: 17 people
Moderators: Chuck McCrea and Louis Mayers
Topic: "Drafting of the Congregational Business Meeting Resolutions I"
Material handed out:
- I.S. 39 . . . . By-Laws of the Universal Fellowship and of MCC-NY
- I.S. 40 . . . . Self-Study Bill I, on the formation of committees (first draft)
- I.S. 41 . . . . Self-Study Bill II, on formation of a Worship Committee (first draft)
- Ref 40^{13-15} . . Self-Study Discussion Minutes, December 12, 1976
- Ref 42 . . . . A Look at MCC-NY, summary of the Questionnaire findings (final draft)
- --- . . . . . . Alpha & Omega MCC advertisement on bus going to Pittsburgh conference

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1. Opening prayer

2. Acceptance of minutes - The Self-Study discussion minutes for November 21, December 5 and December 12 were accepted and approved.

3. Old business - Two questions raised in the December 5 meeting but which were not answered were brought up again at this time:
   a. What role does the Board of Directors play with regards to worship in MCC-NY?
      i. The recording secretary reported that, based on the board minutes, between May and September, 1976, the Board of Directors discussed and voted to accept a new Order of Worship (5-25-76), listened to some Congregational dissatisfaction with regards to the worship service and tabled the subject for later discussion (it does not appear from the minutes that it was reintroduced; 7-1-76), talked about whether or not board members and deacon candidates should serve communion but reached no consensus (7-5-76), and decided that music in the service would henceforth be selected by the music director and by whoever would be preaching each Sunday (9-9-76).
      ii. A board member present said that the order of worship was discussed on May 25 from the standpoint of trying to reduce the cost of printing the bulletin. Decisions regarding worship are really a staff matter, although sometimes the board is asked for its opinions.
      iii. An exhorter said that questions in the area of worship such as who should serve in the chancel go back many years in MCC-NY. He mentioned that some staff members had been urging the pastor to allow lay persons to serve communion (who are also "priests" according to certain Christian teaching) but no action has been taken.
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      iv. Eventually it could be incorporated into the by-laws, however.
      v. One member remarked that it is important to seek cooperation and not confrontation between the leaders of the church and the congregation. Everyone agreed.

4. What do the national and local by-laws say about committees in our church?
   a. The recording secretary passed out copies of the by-laws and read those sections which deal with committees (UFMCC by-laws, V, D, 1, Pastor, first paragraph; MCC-NY by-laws, VIII, sections on the Pastor and on Committees). Content and comment:

i. The pastor "may participate as an ex-officio member in the activities of any or all of the boards, committees, and organizations within the local church." This is the only statement in the national by-laws dealing with committees in the local church.

ii. The pastor retains "the authority to appoint to and remove from an appointed chairmanship or position any person as set forth in the By-Laws of the UFMCC," reads the local by-laws. However, no such provision is set forth in the national by-laws, so this statement from a legal sense must be considered null and void.

iii. Nine standing committees were established for MCC-NY, some of which do not exist at present. The Music Committee is a standing committee, Worship Committee is not.

iv. "Other boards and committees shall be brought into existence as set forth in the By-Laws of the UFMCC." Again, since no provision exists in the national by-laws to back this statement up, it has no meaning. Logic and tradition would hold that this could be done, however.

v. "All committee chairmen shall be appointed by the Pastor." This statement is valid.

vi. "All committees shall draw up committee By-Laws and present them to the Board of Directors for approval" within their first month of existence.

vii. "No Fellowship member or friend in good standing shall be denied the right to participate in any standing committee unless prohibited by the By-Laws of the MCCes or by a majority vote of a quorum [20% of a church's active membership] of members present at a duly-convened congregational meeting." This is a most important statement. The by-laws say that all standing committees in MCC-NY are open to all members and "friends of the church" except in two instances: (a) he/she has been inactive in the church for 6-12 months or more and is declared an "inactive member" or a "member not in good standing" by the board of directors, or (b) the whole Congregation votes him or her ineligible.

b. The recording secretary said that in the national by-laws, in his opinion, the power of the pastor in the local church is pretty clearly and fully spelled out; what is more apprehensive and elusive is what is the power of the Congregation in the local church? Do Congregational members have any rights to be assured an input into their church?

c. Why were statements put into the original by-laws referring back to nonexistent ideas in the national by-laws? One member suggested that it might be related to trying to write the by-laws for perpetuity, not just the present.

d. One board member said that, although the board sends out letters annually trying to check on people who have disappeared or stopped coming to MCC-NY, the problem of deciding when a member is "inactive" is very difficult. There are two reasons for this: (i) people keep disappearing then reappearing, and (ii) it is difficult to decide what criteria should be used for deciding who is active and who is inactive. Now, for determining a quorum for a business meeting, the board uses the whole membership list.

e. One person knew a present "member" who had not been seen for two years.

f. In MCC Philadelphia some time ago the church treasurer decided that he was going to be treasurer whether wanted or not, and finally to protect the church and its assets, the Congregation had to vote this member ineligible.

g. The important thing here is that all our standing committees should be open to every member and "friend" who wishes to help out.

5. <u>Presentation of Self-Study Bill I</u> - Copies of bill 1 on the formation of committees at MCC-NY were passed out, and the bill was read. Discussion:

a. One person asked how committees are formed in the church now; he said he did not think we were functioning according to the by-laws.

b. The convener of the September Worship Committee explained that the pastor gave him at the beginning a letter asking him to serve as "convener" and suggesting a list of names for the committee. These people were contacted and some agreed to serve. The convener also asked others to serve, the criteria being to select as broadly-based a committee as possible within the church; and the pastor approved all of these names. The convener said he was concerned later, when the committee was disbanded and its report was set aside; and guessed that whatever had gone wrong, it was his fault.

c. The "convener" of the Stewardship Committee said that he was asked to serve and had

not sought it. The membership of this committee had been left pretty much up to him, and he had welcomed on it anyone who wanted to serve.

d. Several people asked why the word "convener" was being used now all of the time rather than "chairman" or chairwoman or chairperson, as is specified in the by-laws. Does not "convener" suggest a weaker Congregational role in the church?

e. One person suggested in the proposed bill that the board holding the power to remove a person from a committee is inconsistent with the fact that in the local by-laws it is only the Congregation that has this right. It was agreed by consensus that "board of directors" in provision 5 of Bill I be changed to read "Congregation."

f. One board member said that there was no reason why every decision had to rest with the board of directors. More decisions should be made by committees and the Congregation. What happens is that someone comes to the board with an objection, and five people say that this happened or that. Most of what the board has to deal with then is hearsay, and this can be extremely dangerous.

g. One person asked if the Congregation could remove a chairperson, if he or she were appointed by the pastor.

h. The convener of the September Worship Committee said that he felt some apprehension about his "being put out to pasture" as the convener of that committee. He felt that the committee had been widely selected and meetings had been open to all members and "friends" to have input, that the committee had tried to tackle a difficult subject and do serious work on it, and that 40 people of our working congregation of 60-70 people had had their ideas Xeroxed and passed around. He had done everything he could to assure that the October 1st Report on worship was as fair and broad a report as possibl But what happened? The committee was disbanded, the convener was discredited before the board and exhorters, and no new worship committee was formed.

i. One member said that he did not feel a chairperson of a committee should be removed simply because the staff did not like him or her or what was in a report. If a committee and chairperson were performing serious work, then there is no reason for it.

j. One person asked if the Worship Report was discussed by the board. A board member said that the report had been received but was not discussed. Time and time again the board receives complaints regarding the worship service, but it is not in its jurisdiction to do anything. MCC-NY really does need a Worship Committee.

k. Another person asked who handles proposals on worship in the church? It was suggested that the by-laws give the pastor almost total authority when it comes to deciding what the worship service will be. Another person suggested that most MCC churches around th country do have worship or liturgy and music committees which furnish continual Congregational input into worship decision-making in the church. In other words, isn't just the pastor doing his/her own thing.

l. A member of the Music Committee said it wasn't clear just how the Music Committee was recently formed. There was a list of people who responded to an announcement from the pulpit asking for interested members and "friends" to serve on this committee, but a number of these people were not informed of the first meeting. Some members who came late for the meeting on Saturday could not get into the church because the front door was locked. However, this initial group of four people then "chose" from the list thos people to be on the Music Committee. A chairperson has not yet been appointed.

m. One person who had been on the September Worship Committee said that in the October 1st Report this committee had already asked the pastor to help get a Music Committee formed The Congregation has been without this standing committee now for eight months or more? Another person said he agreed it was important to include a sentence in the proposed bill providing that if an appointment of a chairperson was not appointed in thirty days the power would then move to the committee.

n. Can we always tell a committee how long they will serve, as stipulated in section 5 of the bill? One person asnwered that a committee could be asked to serve indefinitely (i.e. until its work was accomplished); however, members of the September Worship Committee had never been sure of how long they were supposed to be planning. In the final meeting with the pastor, the impression was given that the committee would be continuing The convener said that it was his opinion that if the Worship Committee had written a

report which the pastor liked, he had no doubt in his mind that that committee would be functioning today; but since he didn't agree with ideas in it, he simply "put it out of business." As he said on the floor of the Self-Study, the pastor considered the report, from his opinion, "unworkable and undesirable," though he did not explain why or in what ways. The convener went on to say that he did not realize that he had been removed from the committee until a rumor reached him that a board member mentioned at one the board meetings that it "was not the pastor's will."

o. A person asked the convener if he knew why he had been displaced. He said that he had talked to another member who told him that he had told the pastor that the convener had been "overmanipulative" with the Worship Committee. The convener said that he had no doubts that he was a "strong" person, but he did try to step overboard to get everybody's point of view out on the table, that he had had a number of special discussions with high church people (being evangelical himself in background), that every report and revised report was handed out to every committee member and that anyone was free to stand up in the meetings and complain, disagree or "yell and scream." And when this happened, the paper was finally thrown in the wastebasket.

p. One member said that he thought the problem was that the pastor was acting on hearsay from one or two members, and had not actually been at the meetings. There's always the danger of thinking that if 5 people tell you something, there are 5,000 others out there who agree with them. This may or may not be true.

q. One member of the September Worship Committee said that in his opinion the convener had always done everything with the whole Congregation in mind. He didn't feel that he should have been disqualified on the basis of what 1 or 2 people said.

6. People asking members not to come to the Self-Study - One person said that on the very first night of the Self-Study, a board member had stopped him and a friend on the steps and advised them "not to go the Self-Study, that it was devisive." A board member said, yes, that this had been discussed at a board meeting (11-18-76) and that it had been decided that it was not true at that meeting. She was glad to hear otherwise. She said this kind of flow of information was "typical."

7. Presentation of Self-Study Bill II - Copies of bill 2 were handed out, on the formation of a Worship Committee, and the resolution was read. There was time for only a few comments:

a. One exhorter said that the pastor had asked him to write up a proposal for a Worship Committee, and he was interested in hearing what the Congregation's ideas were.

b. Two exhorters at the meeting mentioned that they had asked the pastor to let them arrange the order of worship differently on the Sunday evenings they preached but that they had received a "No" to many of their suggestions.

c. One person said that he didn't feel the staff had really that much input into the form of the worship service.

8. The Alpha and Omega MCC announcement - One member said that an announcement which had been given to the office for the bulletin on a bus which A&O MCC is sponsoring to go to the MCC district conference in Pittsburgh in February had been vetoed as unsuitable for the bulletin. Copies of the flier on the trip were passed out.

a. The recording secretary read the announcement as it had been handed in.

b. One person said he felt the announcement was properly written and that it was important that we encourage our members more to take in these Fellowship conferences.

c. A&O MCC is a duly-recognized group in the Fellowship, having been recognized by the Northeast District Board of Home Missions in October; yet their leaders are never invited with other MCC leaders to our church for special occasions.

d. Even though a small number of our people leave MCC-NY because they feel that A&O MCC will better meet their needs, no church can coerce loyalty when it is not there.

e. A board member said that it appeared some A&O MCC people had used the MCC-NY telephone to invite people to their church, which did not sit well with the board.

Respectfully submitted, Bruce Gerig Bruce Gerig, recording secretary

Aug. 11	Coming Out Special Guests: Woman from Gay Youth
Aug. 18	Communication on WICCA Workshop Special Guest: Chris Croneeiz, White Witch
Aug. 25	Assertiveness Workshop ($2.00 Donation) Our teacher: Mary Duffy, RN, Ph.D. Candidate
Sept. 1	Group Experience In Process Special Guest: Joyce Liechenstein, Therapist
Sept. 8	Topic: Relationships and Freedom
Sept. 15	Assertiveness Workshop ($2.00 Donation) with Mary Duffy
Sept. 22	Topic: Getting involved with younger or older women
Sept. 29	Assertiveness Workshop ($2.00 Donation) with Mary Duffy
Oct. 6	Are Gay Teachers Role Models? Special Guest: Ros Rosen, Gay Teacher
Oct. 13	Topic: Butch and Femme, What the Words Mean to You
Oct. 20	Topic: Can Roles Survive?
Oct. 27	Assertiveness Workshop ($2.00 Donation) with Mary Duffy
Oct. 31	(Tuesday) Halloween Costume Ball ($3.00 at Door) Joint Dance with Women from Westside Discussion Group
Nov. 3	Special Guest Speaker or Workshop Ricca Josephs Spirituality Workshop
Nov. 10	Topic: Fear, Anger and Getting It All Out!
Nov. 17	Topic: Bi-Sexuality, Cop-Out or Reality
Nov. 24	Assertiveness Workshop ($2.00 Donation) with Mary Duffy
Dec. 1	Special Guest Speaker or Workshop
Dec. 8	Topic: Creating Family Ties with Women
Dec. 15	Lesbian Grab-Bag Xmas Party (Bring a gift for another woman $3.00 or less)
Dec. 22	Open Forum and Tree Trimming Party
Dec. 29	Assertiveness Workshop ($2.00 Donation) with Mary Duffy

A WOMAN'S SPACE

Dear Sisters,

It is with much pride that A WOMAN'S SPACE presents its new Fall Schedule. We meet every Friday evening at 8 p.m., Triangle Community Center, 26 Ninth Avenue (third floor). Our intent is to give to the women's community a space to enjoy each other's company in a warm, supportive atmosphere, a space where we can explore our creativeness and female spirit. We feel that A WOMAN'S SPACE is a unique group. It is an alternative to the hostile bars and those large, noisy groups.

A Woman's Space has attempted to create a combination of topics, workshops, and sociable evenings where woman can feel free to be themselves. We encourage each other to be honest and open, as well as a chance to meet other women on a human level. We support each other with love, something that we feel the women's community needs.

We are open to ideas from every woman, and,if you would like to discuss your ideas and needs for future topics or workshops, please feel free to call us at 242-1212. Also remember that there will be a social planned after the assertiveness workshops, and refreshments served after every Friday meeting. Also please call the Center to find out about special speakers and other women's events.

Hoping to see you soon,

Yours in Sisterhood

Ellen Pollack

Ellen Pollack

Coordinator

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

METROPOLITAN COMMUNITY CHURCH of NEW YORK
675 HUDSON STREET, NEW YORK, NEW YORK 10014

Telephone: 212-242-1212

December 29, 1978

Rev. Marge Ragona
MCC Providence
Post Office Box 1462
Providence, Rhode Island 02901

My dear Marge:

As you aware, the New York church is without a Pastor. Your name was sent to us by the Reverend Elder Carol Curaton as an available minister for this pulpit. If you are interested in pastoring the New York Church, please send a letter to my personal attention at the above address, indicating your past experience and your personal goals both in the ministry and for this church. The Board of Directors will consider your letter and advise you if we would like you to come to New York for the purpose of interviewing.

Personally, Marge, I think you are an excellent candidate for this pulpit, since you are familiar with the workings here and because of the things you fought for while you were here. We need a strong person who can put this Church back on the right track, and I'd love to see you back here.

My love to Missy and Jean.

Sincerely,

Ann Citriniti

Ann Citriniti
Correspondent for the
Pulpit Committee

77 7th Ave 3A
NYC 10011
Dec 27, 1978

Dear Marge,

I've just returned from my semi-annual consultation with Vincent Ragone and tried to call you, but get a message that your phone's temporarily disconnected. So called Ed Horgan - had to confirm plans with him for his visit here Jan 4-6 anyhow - and got your church mailing address.

One of the things I took up with Vincent is the pastorate of MCC-NY. I'd given a lot of thought to you as pastor, thought you'd be very good, and wanted his opinion. He said yes, you'd be excellent, and that you could be chosen, but it depends on whether you're willing to be enthusiastic about wanting it in talking to our Board and present a vision of the pastorate and of rebuilding the church. That makes a lot of sense to me because I've noticed, to my surprise, quite a bit of frustration with Karen since I lasted spoke with you on precisely the point of decisive, consistent willingness (or lack of it).

So, to make a long story short, I want to strongly urge you to think about it now

and let your vision of what this could mean for you and for us grow. I see us becoming one of the half dozen largest churches in the Fellowship 2 or 3 years down the road if you come here, and of course after rebuilding Providence it would be quite a thing for you to rebuild New York. That's not flattery + it's realism. But on a deeper level, you have much to offer here at a time when it's needed sorely — first on my list, an ability to communicate the core truths of the Christian faith: we need to get back on that solid rock. My heart aches for this church, it needs the light of faith so badly to enter us and move us. Dedication — an example of it — is also needed, and a strong but diplomatic leader — a woman pastor ~~over~~ 30 — and you already have relationships with most of the active leaders, those who were anti-Gil and those who were anti-Bob Mehl both (my concept of the factionalism, which has died down alot but not been healed by restored relationships, just an end of open warfare). You would have a united Board to work with. It's a minor miracle that

at this point no one on the Board is the object of distrust by the others - the first time since I've been around MCC/NY. Oh yes, and the other thing MCC/NY needs desperately is to be loved. It's an underloved church - it's been so long since things were good, 1 1/2 years since the heart went out of it, I think.

We're going to be contacting candidates very soon - probably we'll have Frederick Nesetril (Clerk) write to everyone on the Fellowship's list of those seeking pulpits this week. It would be far better if you were known to be a candidate, at least to the Board, before momentum got going on a wide scale search which complicated decision making.

The current picture is that Karen + Alan said they were going to resign as CoWorship Coordinators on or after, I forget which, Jan 1, effective Feb 1. Karen has withdrawn her offer to be Interim Pastor and goes back and forth on further service as Worship Coordinator, but my sense is she won't be asked to continue probably. Vincent said there's a good chance I'll be asked, and it would be OK because it will

only be for 6 or 8 weeks. I would want the congregation to be aware that they'll have a new pastor soon so that they don't become upset or disheartened further - some still see me in the old alignments, I'm afraid, tho I myself have no wish to continue anything having to do with disunity. Also they need to see the collar up front.

It would be a challenge to us both for me to work under you as an Exhorter, but we've both changed and grown in 3 years, and have also more of an appreciation for each other's gifts. I'll want to become an Exhorter again under whomever is pastor by the end of April, so as to be able to apply for licensing in 1980. If I can manage it, I'll study at Union next year full time. Scares me, but not as much as before - my perspective has changed and moved away from wanting to keep secular work as a necessary balance - it isn't necessary anymore except as financial realities dictate. (I'll be looking for work now because I'm starting to be concerned about money after 4 months off - 3 of them fully involved with churches.)

I haven't said anything to anyone about you except to Pat Lichty - she and I have

no secrets from each other and function as a kind of mutual support system. (Pat, incidentally, has just enrolled for a couple of courses at New York Theological Seminary tho she has no plans of becoming an Exhorter - which means it's at least a year off, I would guess). You might want to call her for a reading of the current issues and perspectives of the church (212 289-6594) or I'd be more than happy to fill you in (212 691-7299). It's a different church than when you left: many of the old problems worked through and of course a heap of new ones.

I can see your flock in Providence not being too happy with your candidating here, but they'll love you anyway and ~~should~~ understand both the opportunity for you and the need you're responding to. Fortunately, Providence is part of a cluster which, I gather, has been mutually supportive in the past. (Incidentally, a reunion service and dinner between ~~A~~HO, MCCNY and Hispana is planned for Jan 7 at Brooklyn. And things have gotten much better since Oct 1 between the 3 churches also between MCCNY and Beloved ~~Disciple~~) Disciple).

This Board is able to keep things said in Executive Session to itself, unlike past sets

of Directors, so it would be possible to mention your interest and not have it leak for awhile. But better if you were willing to have it out in the open, at least by the time you came here, so that the sensitivity to indecisiveness doesn't get aroused & that's what Vincent kept saying could be the stumbling block for you. I know you love MCC/NY, (and NYC), so it's a matter of letting that shine through. No one now suspects that you'd consider coming here - they know Shelley would but don't want to split the church again or even risk it or even seem to risk it. It's too bad Shelley got so mixed up with Bob when she was here before. Though, anyhow, I know you're more balanced and mature and, thank God, understand and have internalized the gospel and aren't still sorting it out!

There'd be some interesting political action things here for you. NYC is getting mobilized at last. Pat is co-chairing the newly formed Boycott Committee of the Coalition for Lesbian and Gay Rights - which looks like surviving as an umbrella, despite

its first two false starts. David VerNooy, pastor of Metropolitan Duane, and I have started a neighborhood coalition (gay + straight, working on gay issues at this point tho it may well broaden) called The Abingdon Umbrella (TAU), still in its infancy but interesting. Both MCC and Beloved Disciple – and, I hear, also a couple of people from Dignity – see the need to reactivate a gay religious caucus, but it hasn't happened yet. It could be and should be the nucleus for gay social action leadership in this city; everything else tends toward divisiveness and splintering, probably because there are too many untrained males in leadership (except for LFL, which has some good women, I hear).

Well, enough.

One other thing – Ed is coming down about stewardship and pastoral search. He'll be helping get the stewardship drive going. Our focus is going to be completely on raising pledges to be able to pay a pastor.

Please call soon – collect is OK if your phone's out, and I'll call you back. Love,

10/07/78

Rev. Marge Ragona
Metropolitan Community Church of Providence
P.O. Box 1462 Annex Station
Providence, R.I. 02901

Dear Rev. Ragona,

I am looking forward to the upcoming District Conference, and participating musically - singing with the M.C.C.-N.Y. choir.

I am writing to request, as an elected delegate from MCC-N.Y., a schedule of the workshops, meetings and services planned for the weekend (days and times) so that the other two delegates and myself may be able to co-ordinate ourselves as to which we

each may attend, especially if there are two or more going on at the same time. We would greatly appreciate it.

A stamped, self-addressed envelope is enclosed. Thank you very much.

Yours in Christ

Michael V. Dam

2/7/79

Dear Ann -

I am still getting over my shock at what has happened to U.Y. in the past year. If people had set out to destroy a church they could not have done a better job.

I had said I would write you with some suggestions. Here they are:

1. Get someone totally out of this district for pastor. This means I am withdrawing my candidacy. I am doing it for the good of the church as I see it. I feel you need someone with absolutely no history with the church and no one who already has a faction for or against. There are enough issues which divide that church, there do not have to be additional divisions over the pastor.

2. Get a pastor in there soon. Even if the person has to be brought in weekly until s/he can move, get him/her in there rapidly. The present situation is so grim that a change is imperative if you are to have any kind of congregation left to support a pastor.

3. Get a happier kind of Christian community going:
   A. rope off the last 10 pews + move everyone closer together.

   B. Spark up your services with peppier music and a more

fervent style. You needn't compete c̄ A + D but don't drive everyone over there for a real feeling of joy.

C. Use your choir better. Have a singspiration. Warm your congregation up a little.

D. Let your ministerial staff mix more with the congregation — insist they mingle, or mix your exhorter/deacons & board members with the congregation following the service. Make people really feel welcome. Don't be afraid to touch.

E. Use your prayer time to include the congregation. Have some of the prayers from people in the congregation or have it led by a layperson.

F. If you can at all try to have at least a coffee hour at the church — if it has to be in the vestibule. Just make sure you clean up afterwards. Talk to the host pastor & try to explain the urgent need for this. You are not going to keep new people coming without it.

G. Try to use your mailing list to reach old members who have fallen away. Send them a letter — warmly worded — inviting their suggestions as to what should be done to help resurrect the church.

H. Begin an Operation Resurrection — you do not need a pastor for that. Ask Nancy Wilson to send you the material. The Board could lead it, or a good layperson.

I. Use your laity better. You have many talented people. Use some of them to preach — many could do at least a creditable job.

J. GET ENTHUSIASTIC. Old Dale Carnegie said it: "If you act enthusiastic, you will feel enthusiastic". A good dose of enthusiasm would do the worship + the church body a world of good.

K. Don't believe it if anyone tells you that people don't want a joyful service. They do. MJers do especially. Life is drab enough. A drab worship service is the last thing they need.

L. Keep the service oriented to the needs of the gay community. Relate what's going on in that building to their lives. Tie it in with their reality not the ministerial staff's.

3. Stop fighting yesterday's battles. Let the past die. Start today to begin anew. Get resurrection oriented. Preach the resurrection of people, the church + the Christ. Get off the cross and about the business of living again

4. Don't listen if anyone says there is still shit to go through. Go around the shit — avoid it or head it off. With God's help, go over it.

5. Settle problems while they are still little. Even if it means hurting feelings, hurt them a little over small things. If you let them go you'll be hurting them a lot more over bigger things, and it will keep on getting worse. No one on the Board can be loved all the time. Sometimes you need to accept people's anger with you + deal with it lovingly + keep them rather than not deal and lose them.

6. Settle the deaconate problem now. Or you will have more of the same stuff you've been having. Insist that they read The Deacon in a Changing Church. It's available from the American Baptists. It's the best spelling out of what the traditional view of deacons is all about.

7. Use Jim Seal - he cares. Round up all the people who really care and get them involved. Begin a community-centered activity - like a potluck. Eat together, cook together, play together, work on the center together -

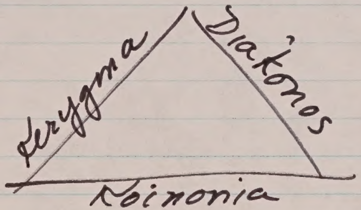
8. Make the center meeting rooms more cheerful. Posters from the American

Bible Society or some such would help. Don't be ashamed to be a church. You're renting them <u>YOUR</u> space. Decorate in such a way that they know you're a warm & friendly group.

9. Don't be afraid to show affection for your members. Some of them never experience human touch except in a sexual situation. Teach them to love. Teach them to care about each other.

10. Build community. Build community. Build community.

Remember that the Christian faith has 3 sides



Kerygma - The Good News of the Gospel, preach it & teach it.

Diakonos - Serve & live in a spirit of service.

Koinonia - Community.

And it all rests on the spirit of community.

Let me preach for you, just as a guest. I think I have something to say to a group of old friends.

Love in Christ
Marge

BY-LAWS OF THE

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

AND THE

METROPOLITAN COMMUNITY CHURCH OF NEW YORK

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Suggested Donation
$.75

ARTICLE I

NAME

A. The name of this Fellowship shall be the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES.

B. Each affiliated local church group will use the name METROPOLITAN COMMUNITY CHURCH as part of its official title. The group may add either a prefix or suffix to distinguish it from other affiliated local church groups, such as: "Grace Metropolitan Community Church", "Metropolitan Cummunity Church of Tallahassee," "Metropolitan Community Church, Ashland Study Group," or "Springfield Mission, Metropolitan Community Church."

ARTICLE II

PURPOSE

The objectives of this Fellowship shall be:

A. To bind together churches for the purpose of sharing in the worship of God in the Christian tradition, and to make God's will dominant in the lives of all people, individually and collectively, as set forth in the Holy Scriptures.

B. To set up bodies for instruction in theology and in allied subjects for the propagation of the teachings of the Christian faith, as accepted by the General Conference of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES.

C. To instruct and encourage those who offer themselves to the teachings and philosophy as received by this body.

D. To do all things that are compatible with the work of a Christian Church.

ARTICLE III

DOCTRINE, SACRAMENTS, AND RITES

A. Doctrine: Christianity is the revelation of God in Jesus Christ and is the religion set forth in the Scriptures. The Old Testament fortells Him, the New Testament presents him, and the Christian Church proclaims Him in every age and in every land.

Founded in the interest of offering a church home to all who confess and felieve, the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES moves in the mainstream of Christianity.

Our faith is based upon the principles outlined in the historic creeds: Apostles', Nicene and Athanasian.

We believe:

1. In one triune God, of one substance, in the persons of the Father, Son, and Holy Spirit, omnipotent, omnipresent and omniscient, God being the creator of all, the prime mover

and Spirit of the Universe.

2. That the Bible is the divinely inspired Word of God, showing forth God to every person through the law and the prophets, and finally, conpletely and ultimately on earth in the being of Jesus Christ.

3. That Jesus...the Christ...historically recorded as living some 2,000 years before this writing, is the Father's most Divine Son, as well as being the Son of Man, born of woman. And that by total subservience to God, the Father, Jesus has demonstrated once and forever that all people are likewise children of God, being spiritually made in God's image.

4. That the Holy Spirit is God making known God's love and interest to all people. The Holy Spirit is God, available to and working through all who are willing to place their welfare in God's keeping.

5. Every person is justified by Grace to God through faith in Jesus Christ.

6. We are saved from loneliness, despair and degradation through God's gift of grace, as was declared by our Master. Such grace is not earned, but is a pure gift from God of pure love. We further commend the Fellowship of the Faithful to a life of prayer; to seek genuine forgiveness for unkind, thoughtless, and unloving acts; and to a committed life of Christian service.

7. The Church serves to bring all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.

B. SACRAMENTS: This Church embraces two Holy Sacraments:

1. Baptism by water and by the Spirit, as recorded in the Scriptures, shall be a sign of the dedication of each life to God and God's service. Through the words and acts of this Sacrament, the recipient is identified as God's own Child.

2. Holy Communion: is the partaking of blessed bread and wine in accordance with our Lord's words: "This is my body... This is my blood." (Matthew 26:26-28)

All who believe, confess, repent, and seek God's love through Christ, after examining their own consciences, may freely participate in the communal meal, signifying their desire to be received into His fellowship, to be saved by His sacrifice, to be saved by His sacrifice, to participate in His resurrection, and to commit their lives anew to His service.

C. RITES: The rites of the Church as performed by its duly authorized ministers shall consist of the following:

1. The rite of ordination is the setting apart of duly qualified persons for the professional ministry of this Church. It is evidenced by the laying on of hands by authorized ordained Ministers, pursuant to these By-Laws.

2. The rite of attaining membership in the Church shall be conducted by the minister before a local congregation at any regular worship service. After completing classes for instruction in the beliefs and doctrines of the Church, membership in the Church may be achieved by baptised Christians through a letter of transfer from a recognized Christian body or through affirmation of faith.

3. The rite of Holy Union and the rite of Holy Matrimony are the spiritual joining of two persons in a manner fitting and proper by a duly authorized minister of the Church. After both persons have been counseled and appraised of their responsibilities towards the other, this rite of conferring God's blessing may be performed.

4. The rite of funeral or memorial service is to be fittingly conducted by the ministers of the Church for the deceased.

5. The rite of laying on of hands or prayer for the healing of the sick in mind, body, or spirit is to be conducted by the ministers of the Church, at their discretion, upon request.

6. The rite of blessing may be conducted by the ministers of the Church for persons, things, and relationships, when deemed appropriate by the minister. This includes the dedication of Church buildings to the glory of God.

ARTICLE IV

MINISTRY

A. The UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES recognizes two orders of the professional Christian ministry:

1. Licensed Ministers:

a. Qualifications: Licensed Ministers are those persons of demonstrated spiritual mind and life, administrative abilities, moral integrity, and educational background or equivalent experience to be determined by the Ministerial Credentials and Affairs Committee.

b. Requirements: In order to be licensed or to have a license renewed, such persons must be active members in a church of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES and must submit application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Board of Elders. Once the license is granted it must be reviewed annually by the Ministerial Credentials and Affairs Committee.

c. Duties: The Licensed Minister may perform all functions of the ministry unless otherwise specified by the Ministerial Credentials and Affairs Committee.

2. The rite of obtaining membership in the Church shall be conducted by the minister before a local congregation at any regular worship service. After completing classes for instruction in the beliefs and doctrines of the Church, membership in the Church may be achieved by either a letter of transfer from a recognized Christian body or through affirmation of faith.

3. The rite of Holy Union and the rite of Holy Matrimony are the spiritual joining of two persons in a manner fitting and proper by a duly authorized minister of the Church, after both persons have been counseled and apprised of their responsibilities towards the other. The rite of conferring God's blessing may be performed.

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ARTICLE V

MINISTRY

A. The UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES recognizes two orders of the professional Christian ministry:

1. Licensed Ministers:

a. Qualifications: Licensed ministers are those persons of demonstrated spiritual mind and life, communicative abilities, moral integrity, sound educational background or equivalent experience, to be determined by the Ministerial Credentials and Affairs Committee.

b. Requirements: In order to be licensed or to have a license renewed, such persons must be active members in a church of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES and must submit application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Board of Elders. Once the license is granted, it must be reviewed annually by the Ministerial Credentials and Affairs Committee.

c. Duties: The Licensed Minister may perform all functions of the ministry unless otherwise specified by the Ministerial Credentials and Affairs Committee.

2. Ordained Ministers:

a. Qualifications: Ordained Ministers are those individuals who have met all qualifications for the full ministry of the church and are prepared to pastor, evangelize, teach, preach, lead in worship, and fulfill all other duties of the office. Ordained Ministers are those individuals who are recognized as having made a full, lifetime committment to be loyal professional ministers in the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES.

b. Requirements: To be considered for ordination, the person shall have been a Licensed Minister for at least one year. To become an Ordained Minister, the Licensed Minister must submit application to the Ministerial Credentials and Affairs Committee in accordance with the procedures prescribed by the Board of Elders. After questioning the candidate, the committee will determine whether the candidate should be ordained. Such ordination shall extend throughout the lifetime of the ordained unless otherwise determined by the proper Church authorities, as provided by these By-Laws.

c. Duties: The Ordained Minister ahall be required to shepherd his/her flock, to preach the Gospel as stated in the Doctrine of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, as set forth in the Articles of Incorporation and By-Laws of same, to administer the Sacraments and to perform the Rites of the Church, or to undertake other duly authorized ministries.

d. Inactive Status and Retirement: Ordained ministers not occupying pastorates or other duly authorized ministries for a period of twelve (12) consecutive months are not eligible to vote as a minister at General Conference, District Conferences, or at a local congregation meeting. If, for a period of thirty-six (36) consecutive months, an Ordained Minister does not occupy a pastorate or other duly authorized ministries, he/she must appear before the Ministerial Credentials and Affairs Committee for a review of his/her status as an Ordained Minister with the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES. At that time, the Ministerial Credentials and Affairs Committee has the right to remove his/her license.

The exceptions to the above will be those Ordained Ministers who are retired after suitable years of service or because of ill health.

3. Discipline: The UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES cannot condone disloyalty or unbecoming conduct in the ministry and, therefore, make the following provisions for discipline and removal of ministers:

a. Initiation of disciplinary action or removal and related procedures for professional ministers of the Universal Fellowship of Metropolitan Community Churches may be accomplished only by a formal statement of charges made by either

2. Ordained Ministers:

a. Qualifications: Ordained Ministers are those individuals who have met all qualifications for the full ministry of the church and are prepared to pastor, evangelize, teach, preach, lead in worship, and fulfill all other duties of the office. Ordained Ministers are those individuals who are recognized [illegible] be loyal professional ministers in the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES.

b. Requirements: To be considered for ordination, the person shall have been a Licensed Minister for at least one year. To become an Ordained Minister, the Licensed Minister must submit application to the Ministerial Credentials and Affairs Committee in accordance with the procedures prescribed by the Board of Elders. After questioning the candidate, the committee will determine whether the candidate should be ordained. Such ordination shall extend throughout the lifetime of the ordained unless otherwise determined by the proper Church authorities, as provided by these By-Laws.

c. Duties: The Ordained Minister shall be required to shepherd his/her flock, to preach the Gospel as stated in the doctrine of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, as set forth in the Articles of Incorporation and By-Laws of same, to administer the Sacraments and to perform the rites of the Church, or to undertake other duly authorized ministries.

d. Inactive Status and Retirement: Ordained ministers not occupying pastorates or other duly authorized ministries for a period of twelve (12) consecutive months are not eligible to vote as a minister at General Conferences, District Conferences, or at a local congregation meeting. If, for a period of thirty-six (36) consecutive months, an Ordained Minister does not occupy a pastorate or other duly authorized ministries, he/she must appear before the Ministerial Credentials and Affairs Committee for a review of his/her status as an Ordained Minister with the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES. At that time, the Ministerial Credentials and Affairs Committee has the right to remove his/her license.

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a. Initiation of disciplinary action or removal and related procedures for professional ministers of the Universal Fellowship of Metropolitan Community Churches may be accomplished only by a formal statement of charges made by either

(1) a majority vote of the local congregation affected, or (2) two ordained ministers of the Fellowship acting on facts known by them personally. The charges must be presented in writing, to the minister, to the Board of Elders, to the Ministerial Credentials and Affairs Committee, and to others directly affected. The document of charges is to be classified CONFIDENTIAL. At the time the charges are presented to the minister, the minister goes on inactive status but remains fully compensated until final disposition of all charges.

b. Upon receipt of the document of charges, the Board of Elders and the Ministerial Credential and Affairs Committee shall confer on the matter, appoint representatives to investigate the charges, and (if the representatives so recommend) schedule a hearing on the charges within 30 days or at the next General Conference, whichever shall occur first. All affected parties shall have the right to be heard at the hearing.

c. At the close of the hearing, the Ministerial Credentials and Affairs Committee shall rule on each of the charges brought against the minister and, based upon these findings, shall vote to (1) reaffirm the credentials of the minister, (2) remove the credentials of the minister and/or (3) impose such lesser sanctions on the minister as the committee may deem appropriate. All decisions of the above process may be appealed,in writing, to the Board of Elders within 30 days of the decision.

d. The decision of the Board of Elders is final in removal and disciplinary matters.

B. MINISTERS FROM OTHER DENOMINATIONS: It is the policy of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, in accepting ministers from other Christian Denominations, to receive them in the rank of Licensed Ministers. The Ministerial Credentials and Affairs Committee shall investigate such candidates, in the same manner as other candidates, for the licensed ministry to determine whether they are worthy of the ministry.

C. THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES recognizes two orders of the lay ministry within the jurisdiction of the local congregation.

1. Deacons:

a. Qualifications: The Deacons are an historic office of service in the Church, whose qualifications are indicated in I Timothy 3:8-14. Their purpose is to serve the local congregation under the direction of their pastor. Considering the great responsibilities and duties of the Deacons, it is desirable that they not serve on the Board of Directors or in other church administrative offices.

b. Requirements: Deacons shall be members in good standing of their local church and be persons of spiritual mind, exemplary life, joyful outlook, sound judgement, and proven dedicated service.

Appropriate training for deacons must be provided by the Pastor, or persons chosen by him/her, prior to any appointment to the position of deacon. All persons appointed by the Pastor as deacons shall be approved by the local Board of Directors. The Pastor and Board of Directors may review the appointment annually or at their discretion. The term of office for deacons shall be for three (3) years. Persons may be reappointed at the end of any term.

c. Duties: Deacons shall minister to those in need; the sick, the friendless, and those persons who may be in distress, in accordance with the spiritual duties of the office. The duties may, if necessary and circumstances dictate, include administering the rites and sacraments, under the authorization and under the direction of their pastor.

d. Discipline: The Pastor, together with a majority of the full Board of Directors, may vote to remove from office any deacon for disloyalty, unbecoming conduct or dereliction of duty. The Pastor, together with a majority of the full Board of Directors, may impose or cause such lesser discipline as they may deem appropriate.

e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

2. Exhorters:

a. Qualifications: Exhorters are qualified persons who feel called by the Lord to the professional Christian ministry and for a limited time may serve in this position as a test of their calling under the direction of their Pastor with approval of the Board of Directors in their local churches. T The term of exhorter shall be for one (1) year. No person shall serve as an exhorter for more than five (5) terms. Persons seeking this position should have the same identifiable qualities as those required for the professional Christian ministry.

b. Requirements: Candidates for exhorter shall be members in good standing in their local church. Upon the Pastor's recommendation, the Board of Directors may approve the candidate as an exhorter. Assuming this post, the exhorter will engage in a program of spiritual and practical study under the direction of the Pastor or at any appropriate recognized educational institution.

c. Duties: Under the close supervision of the Pastor, the exhorter may perform all duties as listed for Deacons. At the discretion of the Pastor, the exhorter may perform other duties within the area of Christian services. Exhorters shall not serve as Assistant Pastor, Associate Pastor, interim Pastor or Pastor of any church or mission. An exhorter may be assigned to function as worship coordinator of a church, mission, or study group, where the pulpit is vacant.

d. Discipline: Reasons and procedures for discipline or removal of exhorters are identical for those given in these

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b. Duties: Deacons shall minister to those in need, the sick, the friendless, and those persons who may be in distress, in accordance with the spiritual duties of the office. The duties may, if necessary and circumstances dictate, include administering the rites and sacraments, under the authorization and under the direction of their pastor.

c. Discipline: The Pastor, together with a majority of the full Board of Directors, may vote to remove from office any deacon for dishonesty, unbecoming conduct or dereliction of duty. The Pastor, together with a majority of the full Board of Directors, may impose or cause such lesser discipline as they may deem appropriate.

d. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

2. Exhorters:

a. Qualifications: Exhorters are qualified persons who feel called by the Lord to the professional Christian ministry and for a limited time may serve in this position upon request of the local church under the direction of their Pastor with approval of the Board of Directors in their local churches. The term of exhorter shall be for one (1) year. No person shall serve as an exhorter for more than five (5) terms. Persons seeking this position should have the same identifiable qualities as those required for the professional Christian ministry.

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d. Discipline: Reasons and procedures for discipline or removal of exhorters are identical to those given in the

By-Laws for Deacons.

e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

ARTICLE V.

GOVERNMENT, ORGANIZATION, AND OFFICERS

A. GOVERNMENT:

1. This Fellowship acknowledges the Holy Scriptures interpreted by the Holy Spirit in conscience and faith, as its guide in faith, discipline, and government.

2. The government of this Fellowship is vested in its Elders, Ministers, and church delegates, who exert the right of control in all of its affairs, subject to the provisions of its Articles of Incorporation and By-Laws.

3. The Fellowship is amenable to no outside ecclesiastical jurisdiction, but accepts the obligation of mutual consent, comity, and cooperation involved in the free fellowship of other churches, and does pledge itself to share in their common aims and endeavors, subject to the expressed approval of its membership.

4. Geographical Districts and District Conferences, as defined by these By-Laws, are for the sole purposes of Christian fellowship, mutual cooperation, and other objectives as set forth in these By-Laws.

5. A local church of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, is that church which subscribes to the government and doctrine of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, and has been chartered by same, and is listed in the minutes of the General Conference.

6. The government of the local chartered churches in the Fellowship is vested in its members, who exert the right to control all of its affairs, subject to the provisions of its Articles of Incorporation and By-Laws, and those of the General Conference of the Fellowship. The local chartered church is amenable only to its membership and the By-Laws of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES.

B. FELLOWSHIP

1. Elders: The Board of Elders of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES is that body authorized by General Conference to carry on the administrative affairs of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES between General Conferences in an orderly manner. This Board shall consist of seven (7) members, which shall be expanded to nine (9) members, by the General Conference once the number of chartered churches reaches one hundred (100). It is desirable that the General Conference shall elect members to the Board of Elders so that this Board is geographically representative of the Fellowship.

By-Laws for Deacons.

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ARTICLE V.

GOVERNMENT; ORGANIZATION; AND OFFICERS

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1. This fellowship acknowledges the Holy Scriptures interpreted by the Holy Spirit in conscience and faith, as its guide in faith, discipline, and government.

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a. Qualifications: Elders must be those individuals of obvious spiritual quality and leadership who are mature and have sound judgement and proven record of accomplishment within the Fellowship.

b. Requirements: A nomination committee composed of the Fellowship District Coordinators shall receive and review any and all nominations for the position of Elder. This committee will then present to the General Conference qualified nominees for the purpose of filling positions available. The term of office for a member of the Board of Elders will be three (3) years.

c. Duties: It is the responsibility of the Board of Elders to establish and make appointments to the various Fellowship boards, commissions, committees, and institutions. The Board is also empowered to collect and disburse funds for the advancement and growth of this Church. In addition, this Board is charged to carry out all directives of the General Conference. All actions of this Board must be reported to and approved by each General Conference except where specifically provided for in these By-Laws

When church bodies or members of the Fellowship raise a question of interpretation of the By-Laws, by official action, the Board of Elders, as the administrative body of the Fellowship, is authorized to issue an advisory interpretation of the By-Laws for that situation. Such interpretations shall be referred to the By-Laws Committee for evaluation and incorporation into the normal By-Law revision process.

The Moderator is elected by and from the Board of Elders and is the chief administrative officer of the Fellowship. He/She shall also preside over the General Conference. A Vice-Moderator, Clerk, and Treasurer shall also be elected by and from the Board In case of vacancy, the Board may fill such position for the remainder of the term by the appointment of a qualified person who meets the above-stated requirements. Such persons must be specifically approved by the next General Conference.

d. Discipline: The UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES cannot condone disloyalty or unbecoming conduct on the part of its Elders and, therefore, makes the following provision for discipline or removal. All charges against an Elder must be submitted in written form, signed by a minimum of ten (10) Ordained Ministers, and ratified by the Board of Directors of ten (10) Chartered Churches. The Board of Elders will then review the charges and, upon majority vote of the full Board, may remove the Elder or take other such action as they may deem appropriate. The Elder must be given written notice of the charge and, at that time, becomes inactive but has the right to appear on his/her behalf before the Board of Elders. The only appeal from the decision of the Board of Elders will be to the General Conference of the Fellowship, and written notice of such appeal must be filed with the Clerk of the Board of Elders within thirty (30) days.

2. <u>Fellowship Boards, Commissions, Committees, and Institutions:</u> The following must be standing committees of this Fellowship: The Ministerial Credentials and Affairs Committee, the Fellowship By-Laws Committee, and the Commission on Fellowship, Faith, and Order.

a. Qualifications: Elders must be those individuals of obvious spiritual quality and leadership who are mature and have soun[d] judgement and proven record of accomplishment within the Fellow[ship].

b. Requirements: A nomination committee composed of the Fellow-ship District Coordinators shall receive and review any and all nominations for the position of Elder. This committee will then present to the General Conference the qualified candidates for the purpose of filling [illegible] a member of the Board of Elders will [illegible]

c. Duties: It is the responsibility of the Board [illegible] carry out all directives of the General Conference [illegible]

[illegible]

All other Fellowship Boards, Commissions, Committees, and Institutions must be called into existence by either the General Conference or the Board of Elders. These groups are responsible to and operate under the direction of the Board of Elders and, therefore, are also accountable to the General Conference.

C. **DISTRICT:**

1. District Coordinator: The District Coordinator shall be a Licensed or Ordained Minister elected by a District Conference for a specified term determined by that conference. It is the duty of the District Coordinator to act as Moderator at all District Conferences, to act as the official representative of the Board of Elders in the District where the District Coordinator is elected to serve, and to see (with the Board of Elders) that every mission and church within his/her jurisdiction is supplied with a Pastor and every study group is supplied with a Worship Coordinator. It shall be the right and duty of the District Coordinator to visit all local church bodies within his/her District. The District Coordinator shall also serve as the chairperson of the District Board of Home Missions.

2. Other District Offices: All other District offices shall be determined by the individual districts. Each District must have procedures for the collection and disbursement of monies and for the keeping of adequate records concerning their activities. All of the above must be reported to the Board of Elders on a regular, quarterly basis.

3. District Board of Home Missions: This board shall be comprised of all the Pastors of all Chartered Churches within the District. It shall be the function of this board to direct the establishment, life and growth of study groups and missions.

4. Discipline: The UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES cannot condone disloyalty or unbecoming conduct on the part of its District officers and, therefore, makes the following provisions for discipline or removal. All charges must be submitted to the District Coordinator or other District officers in written form, signed by a minimum of three (3) Licensed or Ordained Ministers or by a majority vote of the Board of Directors of at least three local churches within that District. As soon as the officer is informed of the written charges, he/she becomes inactive. The next District Conference will then review the charges and, upon majority vote of that conference, may remove the officer in question or may take other such action as they may deem appropriate. The disciplined or dismissed officer has the right of written appeal to the Board of Elders and must remain inactive until final determination of the charges. The appeal must be presented in writing to the Board of Elders not later than thirty (30) days after the action. The decision of the Board of Elders is final.

5. Any specific matters of District approval or appeal not covered herein are left to the local District option.

All other Fellowship Boards, Commissions, Committees, and Institutions must be called into existence by either the General Conference or the Board of Elders. These groups are responsible to and operate under the direction of the Board of Elders and, therefore, are also accountable to the General Conference.

1. District Coordinator: The District Coordinator shall be a Licensed or Ordained Minister elected by a District Conference for a specified term determined by that conference. It is the duty of the District Coordinator to act as moderator at all District Conferences, to act as the official representative of the Board of Elders in the District where the District Coordinator is elected to serve, and to see (with the Board of Elders) that every mission and church within his/her District is supplied with a Pastor and every study group is supplied with a Worship Coordinator. It shall be the right and duty of the District Coordinator to visit all local church bodies within his/her District [illegible]

2. Other District Offices: The other District offices shall be determined by the individual districts. Each District must have procedures for the collection and disbursement of monies and for the keeping of adequate records concerning their activities. All of the above must be reported to the Board of Elders on a regular, quarterly basis.

3. District [illegible] of Home Missions: [illegible] establishment, [illegible]

4. Discipline: [illegible] conduct [illegible] all charges [illegible] District Coordinator or other District officer [illegible] minimum of three (3) Licensed or Ordained [illegible] of the Board [illegible] thirty (30) days after [illegible] final determination of the charges. [illegible] Board of Elders is final.

5. Any specific matters of District approval or appeal not covered herein are left to the Local District option.

D. LOCAL CHURCH BODIES:

1. Pastor: The Pastor is that person elected by a local church congregation to perform the duties of teacher, preacher, spiritual leader and counselor. The person filling this position must be a Licensed or Ordained Minister in the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES. The Pastor of the church body shall have the authority for ordering all religious worship services of the church. The Pastor is also to serve as moderator of the local Board of Directors. He/She may participate as an ex-officio member in the activities of any or all of the boards, committees, and organizations within the local church. The Pastor shall act as moderator of all congregational business meetings. Associate or Assistant Pastors, other ministerial personnel, uncompensated and compensated personnel shall be appointed by the Pastor, subject to the approval of the Board of Directors. The Pastor shall act as personnel director of the local church staff, shall have the authority to delegate such responsibilities and duties as to him/her may deem wise, and shall, with the approval of the Board of Directors, determine compensation, vacation periods and titles of office of the staff.

Pastors may be removed from office only for good and sufficient reasons by a majority vote of the congregation at any special meeting called for that purpose by a three-fourths (3/4) vote of the full Board of Directors, or by petition to the Clerk or other officer of the Board of Directors by at least 25% of the members in good standing of the congregation. The Pastor must be given written notice of the charges within two (2) weeks. At that time the Pastor goes on inactive status but remains fully compensated until final action by the congregation. The Pastor has the right to appear on his/her behalf before a congregational meeting. The action of the congregation is final. If a special meeting is called to remove a Pastor, the District Coordinator and Board of Elders must be given notice that such action is being taken. The District Coordinator, inconjunction with the Board of Elders, must send a representative to attend said meeting as an impartial observer. If the Pastor is removed, the Board of Directors will meet immediately after the meeting with the representative of the District Coordinator and Board of Elders to elect a Worship Coordinator who will serve until the pulpit is filled. The Board of Directors will confer with the District Coordinator and Board of Elders of the Fellowship as to available candidates for the office of Pastor.

2. Board of Directors: The Board of Directors, elected by the local church body, shall consist of from five (5) to nine (9) members of the local church, who are in good standing, and they shall hold office for a term of three years, with the exception of the Pastor, who will hold office as long as he/she occupies the pulpit of that church. The term of one-third of the members of the board shall expire each year, and other members shall be elected to fill the vacancies thus created. In the event of the resignation or death of a board member, the remaining members of the board shall appoint a member of the church to fill the vacancy until the next congregational meeting.

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of [illegible]
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[illegible] Directors, or by petition to the [illegible] or other
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to appear [illegible] pending before a congregational meeting. The
action of [illegible] charges [illegible]
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2. Board of Directors: The Board of Directors, elected by the
Local church body, shall consist of from five (5) to nine (9)
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board shall expire each year, and other members shall be elected
to fill the vacancies thus created. In the event of the resigna-
tion or death of a board member, the remaining members of the
board shall appoint a member of the church to fill the vacancy
until the next congregational meeting.

The Board of Directors shall have charge of all matters pertaining to the Articles of Incorporation, church property, finances and physical affairs of the local church body. This board shall have the responsibility of collecting and disbursing funds, keeping adequate church records, and making reports thereof to the local congregation and through their District to the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES. The Board of Directors shall serve as a pulpit committee upon the event of a Pastoral vacancy. When they have chosen suitable qualified candidates, the Board shall present them to the congregation for approval at a specially called meeting or at the next regular business meeting.

Local churches of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES must not condone disloyalty or unbecoming conduct on the part of any member of the Board of Directors. Therefore, the board may remove, by majority vote of the full board, any of their members guilty of the above. A petition presented to the board and signed by twenty (20) percent of the mbembers in good standing may also initiate such procedure. This action of the Board of Directors may be subject to a review by a vote of the congregation at its next regular business meeting or at a special meeting, which may be called and must be in accordance with the provisions of the By-Laws of this Fellowship and the By-Laws of the local church.

The Board of Directors shall be subject to these By-Laws, local Articles of Incorporation, or local By-Laws, if such exist, and to the approval or disapproval by action of their local congregation as provided for in any of the above. It is incumbent upon the Board of Directors of each local church to provide that church with a set of By-Laws or Standard Operating Procedures.

3. Any specific matters of congregational approval or appeal not covered herein are left to local church option.

ARTICLE VI

APPROVAL OF LOCAL CHURCH BODIES

To become affiliated with the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, the following procedures are set forth:

A. STUDY GROUP: If a group of individuals is interested in associating with the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, it is to contact the Coordinator of their District or proper Fellowship Board. The District Coordinator will then be in contact with the District Board of Home Missions, which must concur with him/her in order to authorize a study group. If approved, a Worship Coordinator will be appointed by the District Coordinator, and the Board of Elders will be officially notified of this action.

B. MISSION: After functioning as a Study Group for at least three (3) months, a group may petition the District Coordinator or the proper Fellowship Board to be officially recognized as a Mission. They must certify in their petition that at least twenty-five (25) persons are actively involved in the life of the group and that they are receiving adequate financial support to maintain the work of the mission.

The Board of Directors shall have charge of all matters pertaining to the Articles of Incorporation, church property, finances and physical affairs of the local church body. This board shall have the responsibility of collecting and disbursing funds, keeping adequate church records, and making reports thereof to the local congregation and through their District to the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES. The Board of Directors shall serve as a pulpit committee upon the event of a Pastoral vacancy. When they have chosen suitable qualified candidates, the board shall present them to the congregation for approval at a specially called meeting or at the next regular business meeting.

Local churches of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES must not condone disloyalty or unbecoming conduct on the part of any member of the Board of Directors. Therefore, the board may remove, by majority vote of the full board, any of their members guilty of the above. A petition presented to the board and signed by twenty-five percent of the membership in good standing may also initiate such procedure. This action of the Board of Directors may be subject to a review by a vote of the congregation at its next regular business meeting or at a special meeting, which may be called and must be in accordance with the provisions of the By-Laws of this Fellowship and the By-Laws of the local church.

The Board of Directors shall be subject to these By-Laws, local Articles of Incorporation, or local By-Laws, if such exist, and to the approval or disapproval by action of their local congregation as provided for in any of the above. It is incumbent upon the Board of Directors of each local church to provide that church with a set of By-Laws or Standard Operating Procedures.

7. Any specific matters of congregational approval or appeal not covered herein are left to local option.

ARTICLE VI

APPROVAL OF LOCAL CHURCH BODIES

To become affiliated with the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, the following procedures are set forth:

A. STUDY GROUP: If a group of individuals is interested in associating with the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, they are to contact the Coordinator of their District or proper Fellowship Board. The District Coordinator will then be in contact with the District Board of Home Missions, which must concur with him/her in order to authorize a study group. If approved, a Worship Coordinator shall be appointed by the District Coordinator, and the Board of Elders shall be officially notified of this action.

B. MISSION: After functioning as a Study Group for at least three (3) months, a group may petition the District Coordinator or the proper Fellowship Board to be officially recognized as a Mission. They must certify in their petition that at least twenty-five (25) persons are actively involved in the life of the group and that they are receiving adequate financial support to maintain the work of the mission.

The District Coordinator will confer with the District Board of Home Missions or the proper Fellowship Board and, along with the Board of Elders, will decide on the petition of the group. If recognition is granted , the Mission will then appoint as Interim Pastor a minister of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES. Their selection must be approved by the District Coordinator and the District Board of Home Missions or proper Fellowship Board.

C. Church: The Mission may petition the District Coordinator or proper Fellowship Board for chartering as a church in the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCH after three (3) months. They must certify in their petition that at least thirty-five (35) persons are actively involved in the life of the Mission and that they are financially able to support a Pastor and a program of church activity. The District Coordinator will then confer with the District Board of Home Missions or the proper Fellowship Board and, along with the Board of Elders, will decide upon the chartering. If chartering is granted, the new church will then elect a Licensed or Ordained Minister of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES to serve as their Pastor.

D. The Board of World Church Extension shall be composed of those appointed by the Board of Elders as Coordinators of Church Extension. This board shall be responsible to the General Conference and the Board of Elders. The Board of Elders shall be responsible for establishing the procedures for World Church Extension. The Board of World Church Extension shall be directed by the Board of Elders to continue to develop an outreach in response to interested groups throughout the world. When these groups request recognition to become a part of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, the Board of Elders will have the right to grant permission to these groups to change these By-Laws if they are in direct violation of their National Laws.

E. Other: Independently organized Christian bodies, as well as previously affiliated church groups, who desire affiliation with the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, are to apply to their District Cordinator or proper Fellowship board by petition giving full details of their history, activities, organization and financial responsibility. After consultation with the District Board of Home Missions and the Board of Elders, and with their approval, the District Coordinator or the proper Fellowship Board may accept such groups either as a study group or as a mission. Thereafter, they must meet the qualifications of these By-Laws.

F. Discipline: If any local church body (Mission or Church) shall fail to abide by the Articles of Incorporation or these By-Laws, or refuses to participate in the General Conference of the Fellowship, the Board of Elders shall take appropriate action to require compliance and participation. The Borad of Elders shall report any such action to the next meeting of the General Conference which shall have the power to withdraw the recognition of missions, revoke the charter of churches or take other appropriate action.

Study groups failing to comply with the Articles of Incorporation or the By-Laws of the Fellowship may be dissolved by the proper Fellowship Board or the District Coordinator with the approval of the District Board of Home Missions. Such action must be reported to the Board of Elders and entered into the minutes of the next General Conference.

ARTICLE VII

CHURCH MEMBERSHIP

Provisions for membership in this Church are defined in Article III, Section C, Number 2 of these By-Laws.

On an annual basis, the Board of Directors of the local church shall review the entire membership. Any member who does not have registered attendance, identified financial support, definite service contribution, or expressed interested and loyalty within the preceding period of six months to one year, shall be placed on an inactive list. At that time, the Board of Directors of the local church, shall notify the member in writing that he/she has been placed on such list and is not eligible to vote at any business meeting of the local church. After notification, if the member has not expressed further interest or loyalty for a period of two months immediately following, the Board of Directors of the local church shall have the authority, at their discretion, to drop any such member from the local church body. The member may be restored to regular standing in the congregation by a vote of the Board of Directors of the local church without a public reception into membership.

A local church body may, if it desires, accept into the church persons who, for one reason or another, feel that they cannot become regular members of the church, but who support the goals of the church and want to be a part of the work of the church; such people shall be designated "Friends of the Church." Friends may serve on appointed committees and may participate in all activities of the Church. Friends may not, however, serve on the Board of Directors and may not vote at congregational meetings. Friends shall not be considered in determining the number of lay delegates which a local church body may send to meetings of the General Conference of the Fellowship or District Conferences.

The UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES cannot condone disloyalty or unbecoming conduct on the part of any of its members and friends. Therefore, the Board of Directors of the local church is empowered to remove, by majority vote, any member or friend from the rolls of the church or take such appropriate disciplinary action as it deems necessary. The action of the Board of Directors may be subject to review by vote of the congregation at its next regular business meeting or at a special meeting which may be called and must be in accordance with the provisions of the By-Laws of the Fellowship and local church.

ARTICLE VIII

CHURCH SERVICES

Each local church and mission shall hold a service of public worship service every Sunday. Other worship services may be held as determined by the Pastor with the approval of the local Board of Directors. In regard to the worship services of churches or missions, the Sacrament of Holy Communion shall be offered each Sunday, as well as at other worship services at the discretion of the Pastor. Holy Baptism may be administered at any appropriate service of the local church or mission or at any other time, at the Pastor's discretion.

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On an annual basis, the Board of Directors of the local church shall review the entire membership. Any member who does not have registered attendance, financial support, definite service contribution, or expressed interest and loyalty within the preceding period of six months to one year, shall be placed on an inactive list. At that time, the Board of Directors of the local church shall notify the member in writing that he/she has been placed on such list and is not eligible to vote at any business meeting of the local church. If the member has not expressed further interest or loyalty for a period of two months immediately following, the Board of Directors of the local church shall have the authority, at their discretion, to drop any such member from the local church roll. The member may be restored to regular standing in the congregation by a vote of the Board of Directors of the local church [illegible] prior to membership.

A local church body may, if it desires, accept into the church persons who, for one reason or another, feel that they cannot become regular members of the church, but who support the goals of the church and want to be a part of the work of the church; such people shall be designated "Friends of the Church." Friends may serve on appointed committees and may participate in all activities of the Church. Friends may not, however, serve on the Board of Directors and may not vote at congregational meetings. Friends shall not be considered in determining the number of lay delegates which a local church body may send to meetings of the General Conference of the Fellowship or District Conferences.

The UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES cannot condone dishonest or unbecoming conduct on the part of any of its members and friends. Therefore, the Board of Directors of the local church is empowered to remove, by majority vote, any member or friend from the rolls of the church or take such appropriate disciplinary action as it deems necessary. The action of the Board of Directors may be subject to review by vote of the congregation at its next regular business meeting or at a special meeting which may be called and must be in accordance with the provisions of the By-Laws of the Fellowship and local church.

ARTICLE VIII

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ARTICLE IX
CHURCH MEETINGS

A. FELLOWSHIP: For the purpose of the transaction of business, the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES will hold an annual General Conference. The time and place of this conference will preferably be determined and announced at the previous General Conference. Notice must be given in writing to all churches and missions ninety (90) days prior to the upcoming General Conference. This General Conference of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES is that body consisting of all Licensed Ministers, Ordained Ministers, Elders and Lay Delegates. Each local church must elect one Lay Delegate for each one hundred (100) members or portion thereof, that it carries on its active membership rolls. The transaction of all business, except procedural matters, must be approved by a separate majority vote of the Lay Delegates and a separate majority vote of the Licensed Ministers, Ordained Ministers and Elders. A quorum shall consist of a number of Lay Delegates equal to at least eighty (80) percent of the total number of Lay Delegates eligible to attend from churches within the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES and eighty (80) percent of the ministerial delegates to the General Conference.

All special conferences of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES can only be called by a petition submitted to the Board of Elders by fifty (50) percent of the Ordained Ministers and Licensed Ministers of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES and ratified by fity (50) percent of the Board of Directors of the local churches. Such special conferences shall be governed by the same rules as those pertaining to the General Conference, with the exception that written notice must be sent to all Licensed and Ordained Clergy plus to all missions and churches at least thirty (30) days prior to the special conference. The nature and purpose of special conferences must be stated in the petition and notices and written into the agenda of the special conference.

B. District: Between General Conferences, District Conferences must be held once, but no more than three times yearly. A district conference is that meeting of all study groups, missions and local churches within a geographical area as defined by the Board of Elders. Changes in the District boundaries must be specifically approved by the next General Conference. Thirty (30) days written notice of any conference must be sent to all study groups, missions, and churches. Voting rights at these conferences shall be determined in the same manner as General Conference except that missions shall be allowed one clergy vote and one lay delegate vote. All resolutions must be passed by a majority vote. A District Conference quorum shall consist of no less than fifty-five (55) percent of all clergy and elected lay delegates. All resolutions passed at District Conference are advisory only to the study groups, missions and churches of that District.

All special conferences of the various UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES Districts can be called by petition submitted to the District Coordinator by fifty (50) percent of the Ordained and Licensed Ministers of the District and ratified by fifty (50) percent of the Board of Directors of the District missions and churches.

ARTICLE [illegible]

GENERAL MEETINGS

1. MEMBERSHIP. For the purpose of the transaction of business, the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES will hold an annual General Conference. The time and place of this conference will preferably be determined and announced at the previous General Conference. Notice must be given in writing to all churches and [illegible] ninety (90) days [illegible] the upcoming General Conference. [illegible] except [illegible] Licensed ministers, [illegible] each Local church [illegible] one hundred (100) members or [illegible] lay [illegible] that all business [illegible] separate majority vote of the [illegible] Ordained ministers [illegible] delegates equal [illegible] quorum shall consist [illegible] at least [illegible] (80) percent of the [illegible]

[illegible] special conference [illegible] submitted to the [illegible] METROPOLITAN [illegible] by [illegible] Board of [illegible] delegates of the [illegible] churches [illegible] the same rules as [illegible] with the exception [illegible] plus Licensed and Ordained Clergy [illegible] least thirty (30) days prior to the special [illegible] and purpose of special conference must be [illegible] into the agenda of the [illegible] conference.

2. [illegible] between General Conferences, District Conferences must be held [illegible] but no more than three times yearly. District conferences [illegible] that meeting of all churches within a geographical area as determined by the Board of Elders. [illegible] District boundaries must be [illegible] approved by [illegible] changes [illegible] thirty (30) [illegible] the next General Conference. All [illegible] must be [illegible] voting rights at their conferences [illegible] except that [illegible] must be [illegible] as General Conference [illegible] clergy vote and one lay delegate vote. [illegible] passed by a majority vote. A District Conference quorum shall consist of no less than fifty-five (55) percent of all clergy and lay delegates. All [illegible] only to the [illegible]

3. [illegible] conferences of the UNIVERSAL FELLOWSHIP [illegible] can be called by written submission [illegible] fifty (50) percent of the [illegible]

Such special conferences shall be governed by the same rules as those pertaining to the regularly scheduled District Conferences. The nature and purpose of special conferences must be stated in the petition and notices and written into the agenda of the special conference. Special confernces may also be called at the District level by the District Coordinator or by other means as provided for in the District By-Laws, if such exists.

Local: Each local church body of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES must hold an annual congregational business meeting, preferably during the same month each year. In order to transact any business no less than twenty (20) per cent of the active membership must be present. Two weeks notice must be given in writing to all members.

All special meetings of local church bodies can be called by a petition submitted to the Moderator or Clerk of the Board of Directors. This petition must be signed by twenty-five (25) percent of the church membership listed on the active membership rolls of the local body. Such special meetings shall be governed by the same rules as those pertaining to the congregational meeting. The nature and purpose of the special meeting must be stated in the petition and notices and written into the agenda of the special meeting. Special meetings of the local church bodies may be called by other means as provided provided for in the local By-laws.

ARTICLE X
CHURCH FINANCES

At any service of public worship of the local church body, an offering shall be received for the church and banked by the church treasurer.

At the meeting of any District Conference or at any General Conference of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, special offerings may be received to help in the work of that District or the Fellowship.

Each study group, mission and church will, on a monthly basis, contribute a minimum of ten (10) per cent of all collected funds (except for designated funds) to the Board of Elders of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES for the administrative expenses of the Fellowship. Each study group, mission and church shall, on a monthly basis, contribute a minimum of two (2) percent of all collected funds (except for designated funds) to their District (or Fellowship Board) to help expand the Christian outreach of the church.

ARTICLE XI
RESERVATION OF POWERS

All powers not delegated by these By-Laws are reserved to the local church bodies.

Such special conferences shall be governed by the same rules as those pertaining to the regularly scheduled District Conferences. The nature and purpose of special conferences must be stated in the petition and notices and written into the agenda of the special conference. Special conferences may also be called at the District level by the District Coordinator by other means as provided for in the District By-Laws, if such exist.

Local: Each local church body of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES must hold an annual congregational business meeting, preferably during the same month each year. In order to transact any business, no less than twenty (20) per cent of the active membership must be present. Due notice must be given in writing to all members.

All special meetings of local church bodies must be called by a petition submitted to the Moderator or Clerk of the Board of Directors. This petition must be signed by twenty-five (25) percent of the church membership stated on the active membership roll of the local church body. Such special meetings shall be governed by the same rules as those pertaining to the congregational meeting. The nature and purpose of the special meeting must be stated in the petition and notices and written into the agenda of the special meeting. Special meetings of the local church bodies may be called by other means as provided for in the local By-Laws.

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At any service of public worship of the local church body, an offering shall be received for the church and banked by the church treasurer.

At the meeting of any District Conference or any General Conference of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, special offerings may be received to help in the work of the District or the Fellowship.

Each study group, mission and church will, on a monthly basis, contribute a minimum sum of ten (10) per cent of all collected funds (except for designated funds) to the Board of Elders of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, for the administrative uses of the Fellowship. Each study group, mission and church will, on a monthly basis, contribute a minimum of two (2) percent of all collected funds (except for designated funds) to their District for Fellowship, to help expand the Christian outreach of the church.

ARTICLE XI
RESERVATION OF POWERS

All powers not delegated by these By-Laws are reserved to the local church bodies.

ARTICLE XII
ADOPTION AND AMENDMENTS

These By-Laws may be amended or repealed at any duly convened meeting of the General Conference. Such amendments or repeals can only be effective if two-thirds of the duly authorized Lay delegates and two-thirds of the duly authorized Clergy attending vote in favor of such amendments or repeals.

These By-Laws shall become effective immediately upon adoption by the General Conference of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES and shall become binding upon all members and organized church bodies within the Fellowship.

B Y - L A W S O F M E T R O P O L I T A N C O M M U N I T Y C H U R C H O F N E W Y O R K

OCTOBER 15, 1973

(Including changed voted in Congregational Meetings on October 28, 1973, January 20, 1974, April 20, 1975 and July 20, 1975)

ARTICLE I

The name of this Fellowship shall be Metroplitan Community Church of New York.

ARTICLE II

The objectives of this Fellowship shall be those objectives listed in the By-Laws of the UNIVERSAL FELLOWSHIP OF METROPLITAN COMMUNITY CHURCHES. Specific objectives of the Fellowship shall be:

A. To act as a militant sensitizing Christian body to raise the consciousness of the religious establishment to its laxity in responding to the spiritual and social needs of the Gay Community by establishing a continuing program of education and dialogue between Metroplitan Community Church and the various religious bodies in Metropolitan New York City.

B. To establish a program to study how Christ's spirit and His teachings can be effectively applied to the lifestyles of Gay men and women and to report to the Fellowship, on a quarterly basis, the result of the study.

ARTICLE XII
ADOPTION AND AMENDMENTS

These By-Laws may be amended or repealed at any duly convened meeting of the General Conference. Such amendments or repeals can only be effective if two-thirds of the duly authorized lay delegates and two-thirds of the duly authorized clergy attending vote in favor of such amendments or repeals.

These By-Laws shall become effective immediately upon adoption by the General Conference of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES and shall become binding upon all members and organized church bodies within the Fellowship.

B Y - L A W S O F M E T R O P O L I T A N C O M M U N I T Y C H U R C H O F N E W Y O R K

OCTOBER 15, 1973

(Including changed voted in Congregational Meetings on October 28, 1973, January 20, 1974, April 20, 1975 and July 20, 1975)

ARTICLE I

The name of this Fellowship shall be Metropolitan Community Church of New York.

ARTICLE II

The objectives of this Fellowship shall be those objectives listed in the By-Laws of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES. Specific objectives of the Fellowship shall be:

A. To act as a militant sensitizing Christian body to raise the consciousness of the religious establishment to its laxity in responding to the spiritual and social needs of the Gay Community by establishing a continuing program of education and dialogue between Metropolitan Community Church and the various religious bodies in Metropolitan New York City.

B. To establish a program to study how Christ's spirit and His teachings can be effectively applied to the lifestyles of Gay men and women and to report to the Fellowship, on a quarterly basis, the result of the study.

ARTICLE III

CHARTERING AND DISCIPLINE OF LOCAL CHURCH BODY

The chartering and discipline of this Fellowship shall comply with the By-Laws of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES.

ARTICLE IV

Doctrine

The doctrine of this Fellowship shall be the doctrine noted in the By-Laws of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES.

ARTICLE V

Ministry

This Fellowship recognizes the orders of ministry listed in the By-Laws of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES and fully subscribes to the requirements and duties of those orders of ministry as set forth in those By-Laws.

ARTICLE VI

Members and Friends

This Fellowship shall accept members and friends of the Church as set forth in the By-Laws of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES.

Article VII

This Fellowship shall conduct services and meetings as set forth in the By-Laws of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES. In addition:

A. Congregational meetings shall be held on a quarterly basus, with at least two-weeks' notification of each member and friend of the time and place of each meeting.

B. All those persons desiring to vote at any duly-convened congregational meeting must:

1. Be a member of good standing as specified in the By-Laws of the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, and

2. have attended and successfully completed inquirers' classes on church doctrine and organization as prescribed by the Board of Directors.

C. Charter members of this Fellowship are exempt from the prerequisites for voting noted in Paragraph B of this Article.

ARTICLE VIII

Officers and Committees

Board of Directors

The Board of Directors of this Fellowship shall be elected as set forth in the By-Laws of the Universal Fellowship of Metropolitan Community Churches. In addition, the number of members on the Board of Directors shall be contingent on the number of members of this Fellowship; specifically:

Number of Members in the Fellowship	Numbers of Members on the Board of Directors (excluding Pastor)
12-100	8
101 up	9

In accordance with the By-Laws of the Universal Fellowship of Metropolitan Community Churches, the Pastor shall serve as Chairman of the Board.

In the event of the resignation or death of a board member, the remaining members of the board shall appoint a member of the congregation to fill the vacancy until the next congregational meeting. At that meeting, the position on the board shall be filled for the remainder of the church year until the annual congregational meeting when the position shall be filled if the term extends beyond the year in question.

No person can serve on the Board of Directors and as an exhorter simultaneously.

Pastor

The Pastor shall be the Spiritual Leader of the Church. His duties and authority shall be as set forth in the By-Laws of the Universal Fellowship of Metropolitan Cummunity Churches and shall include:

A. Being solely responsible for the religious services of this fellowship, and

B. Retaining the authority to appoint to and remove from an appointed chairmanship or position any person as set forth in the By-Laws of the Universal Fellowship of Metropolitan Community Churches.

2. have attended and successfully completed Inquirers' classes on church doctrine and organization as prescribed by the Board of Directors.

Charter members of this Fellowship are exempt from the prerequisites for voting noted in Paragraph 5 of this Article.

ARTICLE VIII

Officers and Committees

Board of Directorship

The Board of Directors of this Fellowship shall be elected as set forth in the By-laws of the Universal Fellowship of Metropolitan Community Churches. In addition, the number of members on the Board of Directors shall be contingent on the number of members of this Fellowship as follows:

Number of Members in the Fellowship	Numbers of Members on the Board of Directors

In accordance with the By-laws of the Universal Fellowship of Metropolitan Community Churches, the Pastor shall serve as Chairman of the Board.

In the event of the resignation or death of a board member, the remaining members of the board shall appoint a member of the congregation to fill the vacancy until the next congregational meeting. At that meeting, the position on the board shall be filled for the remainder of the church year until the annual congregational meeting.

No person can serve on the Board of Directors and as an exhorter simultaneously.

Pastor

The powers and duties of the Pastor are as set forth in the By-laws of the Universal Fellowship of Metropolitan Community Churches and shall include:

A. Being solely responsible for the religious services of this Fellowship, and

B. Retaining the authority to appoint to and remove from an appointed chairmanship or position any person as set forth in the By-laws of the Universal Fellowship of Metropolitan Community Churches.

Board of Deacons

The Board of Deacons of this Fellowship shall be elected as set forth in the By-Laws of the Universal Fellowship of Metropolitan Community Churches. In addition, the number of members on the Board of Deacons shall be contingent on the number of members of this Fellowship; specifically:

Number of Members in the Fellowship	Number of Members on the Board of Deacons
[illegible]	5
101-200	7
201-300	9

The duties of the Board of Deacons shall be as set forth in the By-Laws of the Universal Fellowship of Metropolitan Community Churches; specifically the Board of Deacons shall assist the Pastor in his ministry to the spiritual and social needs of the congregation in a manner as directed by him.

Other Officers

At the first meeting of the board of directors following the annual congregational meeting, the board shall elect from their number a Church Clerk and a Treasurer.

Church Clerk

The Church Clerk shall be responsible for giving proper notice of all authorized meetings of the local church body, for the recording of minutes of meetings of the congregation and board of directors, for the maintenance of membership rolls, showing both time and mode of admission and dismissal. The Church Clerk shall also maintain a sacramental record showing baptisms, marriages, holy unions, and memorial services.

Treasurer:

The Treasurer shall be responsible for the receipt and safekeeping of all funds of the local church including all subsidiary and deposited accounts. S/He shall also be responsible for the maintanance of accurate books of accounts and shall disburse monies only upon the order of the Board, Committee or other officially constituted group having authority over the funds drawn upon. Whenever possible, all funds shall be disbursed by bank checks, which checks shall bear two signatures. The authorized signatures shall be those of the Treasurer, Clerk and Pastor. The Treasurer shall prepare, or cause to be prepared, a monthly report to the Board of Directors, a copy of which shall be available to any member on request. S/He shall prepare and present at the annual business meeting a financial report covering all funds and accounts for which s/he is responsible, a statement of funds on hand at the beginning of the year, amounts received and disbursed, and amounts on hand in each of such funds at the close of the year. The Treasurer's report shall be audited annually by the Board of Directors, or an auditor named by the Board.

Board of Deacons

The Board of Deacons of this Fellowship shall be elected as set forth in the By-laws of the Universal Fellowship of Metropolitan Community Churches. In addition, the number of members on the Board of Deacons shall be contingent on the number of members of this Fellowship, specifically:

Number of Members in the Fellowship	Number of Members on the Board of Deacons
[illegible]	5
101-200	7
201-300	9

The duties of the Board of Deacons shall be as set forth in the By-laws of the Universal Fellowship of Metropolitan Community Churches; specifically, the Board of Deacons shall assist the Pastor in his ministry to the spiritual and social needs of the congregation in a manner as directed by him.

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At the first meeting of the board of directors following the annual congregational meeting, the board shall elect from their number a Church Clerk and a Treasurer.

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Treasurer

The Treasurer shall be responsible for the receipt and safekeeping of all funds of the local church including all auxiliaries and the deposit of accounts. S/he shall also be responsible for the maintenance of accurate books of accounts, with disbursements made upon the order of the Board of Directors or authority of the congregation. Whenever possible, all funds shall be disbursed by bank checks, which checks shall bear two signatures. The authorized signatures shall be those of the Treasurer, Clerk and Pastor. The Treasurer shall prepare, or cause to be prepared, a monthly report to the board of directors, a copy of which shall be available to any member on request. S/he shall prepare and present at the beginning of the year a financial report covering all funds on hand at the beginning of the year, accounts received and disbursed, and a statement of church funds at the close of the year. The Treasurer's report shall be audited annually by the Board of Directors or an auditor named by the Board.

Committees

In addition to the committees and boards noted in the By-Laws of the Universal Fellowship of Metropolitan Community Churches, the following standing committees shall be established:

A. Publications Committee - shall be responsible for publishing journals, tracts, bulletins, brochures, newsletters and other printed material that is supportive of this Fellowship's mission and objectives as set forth in these By-Laws.

B. Public Relations Committee - shall be responsible for initiating, coordinating and sustaining efforts to promulgate general information of the actibities and philosophy of this Fellowship to the general community.

C. Funding Committee - shall present imaginative plans and methods to the Board of Directors for raising monies to carry on the mission of this Fellowship. When such plans and methods are approved by the Board of Directors, the Funding Committee shall initiate and co-ordinate their execution.

D. Social Activities Committee - shall be responsible for the initiating and coordinating of social activities of this Fellowship.

E. Community Welfare Committee -- shall assist the Pastor and the Board of Deacons in administering to the material welfare of the congregation.

F. Social Action Committee - shall present to the Board of Directors plans and methods to sensitize the wider religious community and secular structures to their responsibilities to the gay community. In addition, the Social Action Committee shall strive to encourage responsible citizenship on the part of the Gay Community. When such plans and methods are approved by the Board of Directors, the Social Action Committee shall initiate and co-ordinate their execution.

G. Sanctuary Committee - shall be responsble for setting up the sanctuary for worship services, supplying ushers, greeters, and clean-up crews after completion of worship.

H. Music Committee - shall be responsible for providing suitable music for worship services.

I. Gay Christian Ethics Committee - shall be responsible for establishing and coordinating a continuing program to study how Christ's spirit and teachings can be effectively applied to the lifestyles of gay women and men and how the experiences and lifestyles of gay men and women can help the whole religious community in understanding Christ's spirit and teachings in the light of contemporary human knowledge and experience. A quarterly report shall be made by this committee to the Board of Directors, Deacons and general membership.

Committees

In addition to the [illegible] Committees [illegible] of gay men and women can help the whole Universal [illegible] Community in understanding Christ's spirit and the [illegible] in the Light of contemporary human knowledge and experience. A quarterly report shall be made by this committee to the Board of Directors, Deacons and general membership.

A. Membership Committee - [illegible] sustaining efforts to [illegible] letters and other printed material [illegible] of this Fellowship [illegible] as set forth in these By-Laws.

B. Public Relations Committee - shall be responsible for publicizing, advertising and [illegible] mulgate general information on the activities and philosophy of this Fellowship to the general community.

C. Planning Committee - shall present imaginative plans and methods to the Board of Directors for the [illegible] of this Fellowship. When such plans and methods are approved by the Board of Directors, the Planning Committee shall initiate and co-ordinate their execution.

D. Social Activities Committee - shall be responsible for the initiating and coordinating of social activities of this Fellowship.

E. Community Welfare Committee - shall assist the Pastor and the Board of Deacons in administering to the material welfare of the congregation.

F. Social Action Committee - shall present to the Board of Directors plans and methods to [illegible] religious community and secular [illegible] responsibility and [illegible] In addition the Social Action Committee shall [illegible] the part of the Gay Community. When such plans and methods are approved by the Board of Directors, the Social Action Committee shall initiate and co-ordinate their execution.

G. Sanctuary Committee - shall be responsible for setting up the sanctuary for [illegible] services.

H. Music Committee - shall be responsible and provide [illegible] music for worship services.

I. Gay Christian Studies Committee - shall [illegible] to the lifestyles of gay women and men and how the experiences and lifestyles of gay men and women can help the whole religious community in understanding Christ's spirit and teachings in the light of contemporary human knowledge and experience. A quarterly report shall be made by this committee to the Board of Directors, Deacons and general membership.

[illegible]

[illegible]
[illegible]
[illegible]
P.O. Box [illegible]
[illegible]

Dear [illegible]:

This is [illegible] [illegible]

The Board of Directors will be meeting [illegible] [illegible] [illegible]

[illegible]

[illegible]

Sincerely,

[illegible]
[illegible]

MCC NY

111 E. Columbus Avenue
E. White Plains, N.Y. 10604

January 21, 1979

Rev. Marge Ragona
Metropolitan Community Church
of Providence
P O Box 1462
PROVIDENCE, RI 02901

Dear Marge:

This is to acknowledge receipt of your letter dated January 6 regarding your availability for the New York pulpit.

The Board of Directors will be meeting this Thursday, January 25 to discuss pastoral candidates received to date. At that meeting, your candidacy will be discussed, of course, as well as your availability the weekend of Feb. 2,3 and 4. The Board has accepted a set of procedures which we agreed that possible candidates will come before the Board for interviewing prior to be presented to the Congregation for preaching. My best guess, and I am only one Board Member, the decision is that of the entire Board's, is that perhaps you will come to MCC/NY that weekend to meet with the Board. I will advise you of this however, immediately after the meeting on the 25th.

Marge, we are faced with a very important, delicate, hard, challenging and joyful decision. I hope that I can ask your prayers for our Board in making this decision.

I will be contacting you shortly.

Sincerely,

Ann

Ann Citriniti

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

THE METROPOLITAN COMMUNITY CHURCH OF NEW YORK

208 West 13th St. New York, N.Y. 10011

Rev. Karen Ziegler, Pastor

242-1212

September 18,1981

Dear Folks,

As you probably recall, our district decided in Providence last year to choose racism as the subject of our fall district conference. We are pleased to host this conference, together with Alpha and Omega MCC, here in New York October 23-25. Rev. Shelley Hamilton will be in charge of food, Rev. Steve Pieters will conduct business meetings, and Chet Jones will be preaching at the Saturday evening worship service. We are excited about the morning and afternoon seminars and request that you plan to attend both of them if you come to conference.

New York, especially Greenwich Village, is beautiful in October, and our schedule for the conference is full, so we would encourage you to arrive early or stay Sunday afternoon if you plan to explore the city. We welcome you to visit our new office space on Friday if you arrive before 7:00 pm (208 W. 13th St.) and/or to stay for our worship service on Sunday (201 W. 13th St.). Rev. George McDermott will be preaching and celebrating communion.

Since the theme of the whole conference will be racism, we invite you to send ahead or bring with you any resources you have for worship which might be relevant.

One more thing: Housing is limited. We live mostly in very small apartments. Please register early and don't expect a great deal of privacy.

We are looking forward to seeing you in Ocober!

THE METROPOLITAN COMMUNITY CHURCH

Northeast District Conference

On Racism

October 23-25, 1981

New York City

Program

Friday, October 23

7:00pm Registration at St. John's in the Village (see map on other side). If you arrive before 7:00pm, come to MCC New York's office at 208 West 13th Street, at Seventh Avenue. Note: Call us if you will be arriving after midnight at 929-9116. There will be no way to contact us after midnight without prior arrangement.

9:00pm Worship Service (at St. John's in the Village)

10:00pm Board of Home Missions

Saturday, October 24

8:00am Light Breakfast (at St. John's in the Village)

9:00-12:30 Bible Study on Racism: Please read beforehand, if you can, Exodus 1-5, with special attention to Exodus 1: 6-22, 2: 11-15, 3: 7-19, and 5: 1-23. Please note that the program will begin promptly at 9:00am. Please be on time.

12:30-1:30 Lunch (The Liturgy Planning Group will meet at this time. All are welcome.)

1:30-3:00 Meditation on Forgiveness and Reconciliation: Please be on time to this important follow-up to the morning program.

3:00-4:30 Lay Concerns/ Clergy and Worship Coordinators

4:30-6:00 Women's Concerns/ Men's Concerns

6:00-7:00 Dinner

7:00-8:00 Deacons/ Student Clergy

8:30 Church Reports

Worship Service: Chet Jones, MCC New Haven, preaching

Sunday, October 25

9:00 Coffee and such

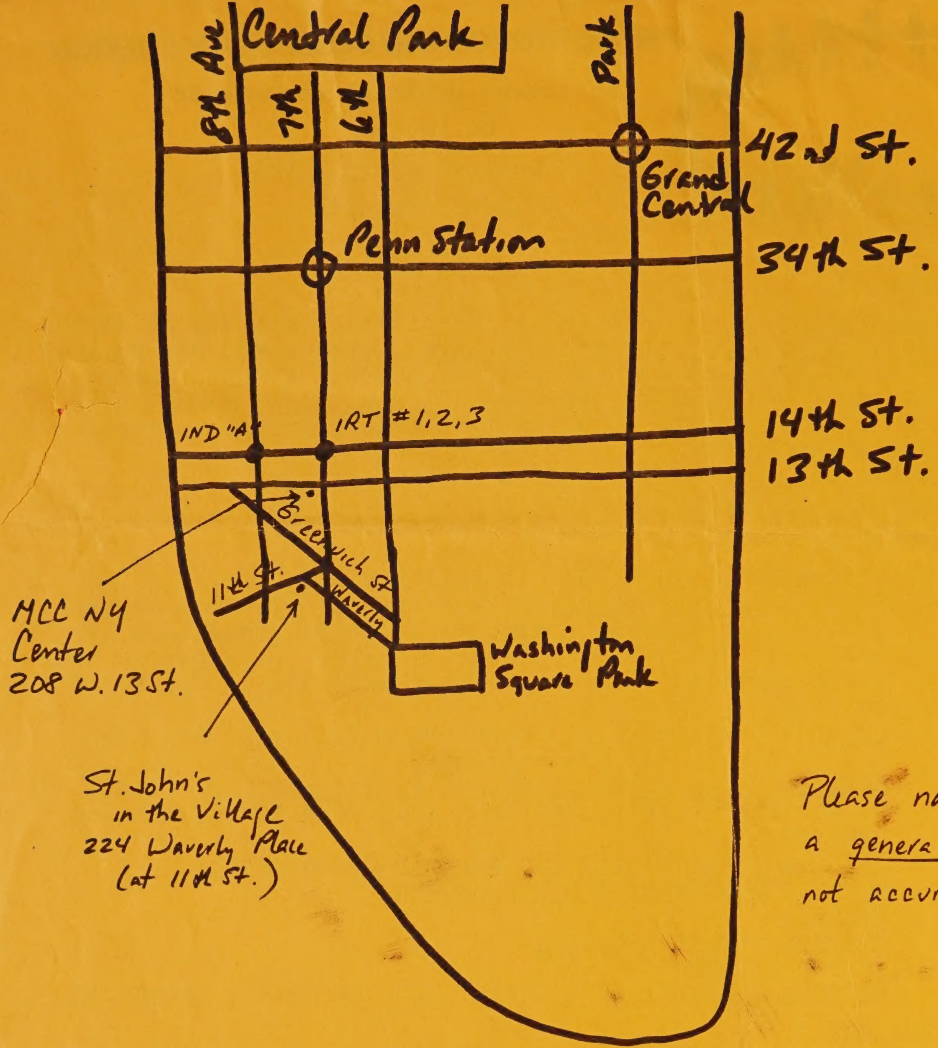
9:30 Business Meeting: to be held third floor of MCC New York's Center, 208 West 13th Street. Please ring bell marked "MCC"

All events for Friday and Saturday are scheduled to take place at St. John's in the Village, an Episcopal church located in Greenwich Village, 224 Waverly Place, at the corner of 11th Street and Waverly Place, just a block west of Seventh Avenue.

Note: If you ask for directions to this church, you should know there are many "St. John's". Please sure to specify "St. John's in the Village" and say it's a block west of Seventh Avenue on 11th Street. It's in a very winding part of the Village; if you get lost, work your way back to Seventh Avenue and find 11th Street. If you are driving, 11th Street is one-way toward Seventh Avenue; you'll need to go a blck south on Seventh Avenue and loop back.

Sunday's meeting will be at MCC New York's Center, 208 West 13th Street, just west of Seventh Avenue. This is the former Food and Maritime Trade High School. Please ring the bell marked "MCC".

MAP ON BACK



Please note: this is a general map and not accurate in detail.

Subways:

From Grand Central (Park Ave and East 42nd Street):

Shuttle to Times Square, take IRT #1,2 or 3 downtown to 14th Street

From Penn Station (Seventh Avenue and West 34th Street)

Take IRT #1,2 or 3 downtown to 14th Street

To get to St. John's in the Village: walk south on Seventh Avenue to 11th Street; go one block west (right) on 11th Street to the corner of 11th Street and Waverly Place.

To get to MCC New York's Center: Find the corner of West 13th Street and Seventh Avenue; head west just a bit to 208 West 13th Street. It is an old red former Food and Maritime Trade High School. Ring bell marked "MCC".

Phone Numbers: St John's in the Village 929-9116 (only between 7:00pm and midnight on Friday, and Saturday 8:00am til 10:00pm)
MCC New York: 242-1212

trinity

METROPOLITAN COMMUNITY CHURCH
New York City

H A S   A   N E W   M A I L I N G   A D D R E S S:

Effective June 17, 1983, please address all mail to:

Trinity Metropolitan Community Church
P. O. Box 6163, FDR Station
New York, N.Y. 10150

Our telephone number remains the same: (212) 274-2374

Our meeting place remain the same:

152 West 66th Street
New York, N.Y. 10023

Our old post office box was: 1707, NY NY 10163

WARREN L. SMITH
P. O. BOX 2820
GRAND CENTRAL STATION
NEW YORK, N. Y. 10017

June 27th, 1976

Rev. Gilbert Lincoln
The Board of Directors
Lupe Martinez, Board of Deacons

To Whom it May Concern:

I find that it is necessary that I take a leave of absence from Metropolitan Community Church-New York for the next four months, also from all of the duties which are currently assigned to me, effective immediately.

A combination of greatly increased work pressure, plus various personal problems, make it impossible for me to undertake the fulfillment of my obligations any longer. During these four months, in addition to rest, I'll be receiving professional counseling, with the ultimate goal of getting my own house in order.

I would like to thank each and every member of the board and staff for the many friendships and courtesies which have been extended to me. They have been very greatly appreciated.

I'm sorry that this leave is necessary at a time when the church has many growing problems, but I do pray that God will direct each of you in the daily ministry.

Yours in Christ,

Warren L Smith

WARREN L. SMITH
P. O. BOX 2820
GRAND CENTRAL STATION
NEW YORK, N. Y. 10017

June 27th, 1976

Dear Gil,

Attached is your copy of my letter advising that I'm going to take a four month leave of absence from MCC, and all of its activities. I want to write you especially so that you'll why I'm doing this, and not have any rumors throw you off course.

I'm really at a loss to understand myself, and I mean just that! When Jaime lived with me, I used to actually get so uptight about coming home that often it was no pleasure at all, trying to figure what we'd be fighting about that evening. Now that he's moved out, I miss him, and am jealous of his being able to adopt to being on his own again. Actually, while I'm jealous, I'm also very happy for him, as it's giving him a chance to enjoy himself at an age when he really should enjoy himself. He's made a lot of new friends, and is really getting around.

Myself, I tried to hide in work and activity, and I can guarantee that the old ploes aren't working. I've finally asked Jaime not to call or see me. I've got to get out and meet people myself - I've been to the beach twice this year already, the first time I've ever gone to Reiis Park in the seventeen years in New York. Guess what? I liked it, and I enjoyed just laying around doing nothing!

Tomorrow (Monday) evening, I have an appointment, my first, with a psychiatrist, and possibly I'll be able to get my head together. I've run away from a lot of facts and realities for a long time, and now seems to be a very good time to stop!

MCC means a great deal to me, as does its effective outgrowth to gays in many areas of life. Unfortunately, I've been using it as a hiding place, an escape. I know that if I continue to go there, I'll continue to use it for the same purpose. After I've had a chance to get my stuff together, maybe then I'll be able to effectively handle the situations which I encounter, but certainly not now.

It is shocking, but at 42, I've practically run through all the friends I've had in my life. That is wrong, and I've got to bring it to a stop! I've had many gay and straight friends, yet now, I've got practically nobody whom I can really call a friend. Thus, I've been having such a very hard time getting over my split with Jaime. I do want us to be friends, but again, I've first got to get my stuff together.

While I've had this on my mind for quite some time, I've put it off figuring that I could handle things myself. Now I know that I can't. I can also honestly tell you that I'm thinking too seriously about suicide, and there will be no messups, either! Hopefully, getting out, relaxing, meeting and relating with new people will prove to be good medicine.

Last Tuesday evening, John Sawyer, Vincent deJesus, Phil Eberle and I had dinner together. Basically, the evening was at the request of John,

WARREN L. SMITH
P. O. BOX 2820
GRAND CENTRAL STATION
NEW YORK, N. Y. 10017

and he put forth a lot of good ideas. I'd like to pass them on to you for what you feel can be done with them. He has agreed to go to the Board and explain in greater detail anything they might be interested in. First, he suggests that we establish a social committee whose purpose would be to make sure that everyone is made welcome during the coffee hour. Their attention would be not only to new comers, but also to our regular comers who are loners. Social Committee would have various social functions for members - dinners, theatre parties, outtings, etc., so that it would be a pleasure to be with the group, rather than just an obligation.

Second suggestion was for a plus-40 club, compossed of men and women who are forty and over, single or married, so that they can have a group where they can relate with folks who are in their own age group, and not have a lot of young people around to distract others.

Thirdly was a suggestion that folks who wanted to could arrange to have a telephone listed where two or three could get together for Sunday lunch, an evening to a movie, etc. The opinion was that many folks with apartments would enjoy having someone from a hotel, Y, or furnished room in to share a meal with them. This would kill the stigma of eating alone, and it would give folks a chance to get to know others on a more personal basis.

I felt that all of the ideas were quite good. I'm sure that with thought and discussion there will be some problems arising, but basically I'd be inclined to like the proposals as presented. They would do more good than harm.

At this same meeting, I also learned that Vincent deJesus, who has been coming for the past three months, has received exactly one communication from the church, and that was the letter which I sent shortly after he filled out the visitor's card. I've heard this from a number of others, too. I don't know what is going on at the office regarding a mailing list, but it should be looked at. Mustard Seed should be going to everyone, as well as any other items which are being mailed out. I would also urge that some attention be given to Vincent since he is talking about dropping out of MCC. We both know that we can't afford to have that happen. He is as lonely as any of the rest of us, and he is not getting a fulfillment at MCC.

Gil, I sincerely hope that you, and a few of the others who are on Board or Staff, will learn to take more time for yourselves. Tired, unfulfilled people can often end up being more of a problem than an asset. You too are only going to walk this earth once, and you too are entitled to some of the life which everyone is entitled to! Please try and find a way to relax and get to have some time for yourself.

Thanks very much for everything - I really do love you, and all which you have done for me! If you feel that there is anything here which you want to talk about, I'll be very glad to try and explain in greater detail. Have a very good summer, and a really good vacation!

Love,

Warren

4-6-76 7:30 am

"We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live....

"But, in a larger sense, we cannot... hallow—this ground. The brave men, living & dead, who struggled here have consecrated it, far above our poor power to add or detract."

Gil – In light of the Supreme Court decision it's important to remember that official designation or accreditation always has a hollow ring to its rhetoric. Gay women & men have been living with each other & loving each other for centuries not because of but in despite of governmental promulgations & conventionality. It gives us an added space in the mind, a sense of irony, a maverick consciousness, a critical distance from the status quo. You I think are St. Valentine, solemnizing those marriages which the emperor ~~who~~ wishes to deter. (You really should publish that stunning sermon.)

Phil (Eberle?)

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Ideas

THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
1050 South Hill Street
Los Angeles, Ca. 90015

The Rev. Elder Troy D. Perry, Moderator.

Northeast District Churches

MCC-Hartford
Box 514
Hartford, Conn. 06101

MCC-Boston
131 Cambridge St.
Boston, MA. 02114

MCC-Brooklyn
50 Monroe Place
Bklyn Heights, N.Y. 11201

MCC-Pittsburgh
P.O. Box 7182
Pittsburgh, PA. 15213

MCC-Washington
945 "G" St.
Washington, D.C. 20001

MCC-Wooster
64 Chandler St.
Wooster, MA. 01610

MCC-Hispana
P.O. Box 110
N.Y., N.Y. 10009

MCC-Providence
63 Chapin Ave.
Providence, RI 02909

MCC-Baltimore
P.O. Box 1145
Baltimore, MD 21203

MCC-New York
P.O. Box 1757
New York City, N.Y. 10001

MCC-Philadelphia
P.O. Box 8174
Philadelphia, PA. 19101

MCC-New York Church Schedule

Sunday, 2:00pm Prison Ministry at Riker's Island
5:15pm Inquirer's Class
5:30pm Choir Rehearsal
5:45pm Children's Sunday School
6:45pm Singspiration
7:00pm Worship and Eucharist
Coffee hour after the service
Tuesday: 7:30pm Women's Rap
Wednesday: 6:30pm Christian Education
6:30pm Women's Basketball
7:30pm Alcoholics Together
8:00pm Midweek Service
Thursday: 7:30pm Men's Rap
7:30pm Third World Women's Rap
Friday: 8:00pm MCC Bowling

Metropolitan Community Church of New York
201 West 13th Street
New York City 10011
Tel. (212) 691-7428

The Rev. Gilbert H. Lincoln

A publication of MCC–New York

GOD'S GAYS

Remember when you used to go to Church?

They taught you it was wrong to sin. You may even have been told it was a sin to be homosexual.

Then you began to realise you are homosexual. You began to feel conflict and guilt—and probably anger, too—because you didn't want to sin, didn't feel like a sinner. You were realising how beautiful it can be to love someone of your own sex.

So you left the Church.

You drifted away, alienated; or you were simply made unwelcome; or possibly you were treated cruelly. However it was, you left the Church.

God didn't leave you, though!

Your faith may have been badly shaken. Maybe it just wore thin and wore out. You couldn't believe in the God the others spoke of.

But God still believed in you! And still does!

Jesus tells us all to love one another. The New Testament says plainly that unless we do, we just aren't close to God.

Christ never did say it's wrong to love someone of your own sex. Instead, the message of Christ is that a relationship based on love, joy, patience, gentleness, goodness and caring is not just a matter of the flesh. Such a relationship is a gift, a grace of God's own Holy Spirit.

Jesus teaches us to love each other as we love our own selves. In fact, we learn, we cannot truly love our own selves unless we do love others! That includes gay men and gay women loving each other—caring about dykes and butches and femmes, about drag queens and transvestites and transsexuals, about sadists and masochists. It means gays (us) loving straights, and their learning to love us.

Impossible, you say? Not very realistic?

Well, in fact, it can't be done by people who don't love God as God loves them. In the last analysis, God's love for us and our love for God is the foundation of our loving ourselves and loving each other and loving those who hate us and do us wrong.

Loving God isn't easy all the time. Other people make it hard for us to do (as they may have made it hard for you to do when you were young and in the Church). And we sometimes make it hard for ourselves to love God, by concentrating instead on a lot of other things which prove not to be enduring and life-giving.

The really hard thing about loving God, though, is that God wants and needs loving commitment from each one of us. We're all a little shy of that. But it's the happiest, gayest trip through life there is!

The best way to begin loving God as God loves you is really pretty simple: just start talking to God! Next time you come home alone from the bar . . . next time you have a quarrel with your lover or feel heart-broken and abandoned, tell God about it. Tell the Lover of us all. And next time you feel like laughing . . . next time you're just spilling over with joy, tell God that, too.

We all know our sexual identities are an integral part of our selves—a part we're very sensitive about, a part we have a lot of problems with. It's doubtful if anyone has escaped some kind or degree of anxiety and guilt about sexuality. It's doubtful if anyone has escaped being bewildered by the many ways others accommodate their sexuality.

This is the liberating message of the Gospel of Christ! God is greater than sex! Nothing we are seems "peculiar" to God! God loves us because God made us and made us as we are.

The Good News of Christ is that God offers abundant life to all: to women and men, to gays and straights. Christ assures us we are all precious to God and are worthy of that abundant life. Some come to believe this Good News. Some resist it. But that is God's Word to us.

The Metropolitan Community Church proclaims the love of God and invites you to enjoy that love with us. It doesn't really matter what others think or say or do: it doesn't matter how bad you may feel about yourself right now: God loves you! Think about it. Try acting and living on that truth. And let us know how we can help.

THE BIBLE AND HOMOSEXUALITY

One of the most profoundly mindless assertions to date is that all the laws of the Bible are eternally, infallibly valid.

For instance, those who speak from a naive and facile biblical fundamentalism quote Leviticus 18:22 and 20:13 to condemn homosexuality. If Leviticus is your thing, these are for you:

Lev 11—Dietary laws. No rabbit, oysters, clams, shrimp, lobster, fat or pork.

Lev 19:22—"You shall not round off the hair on your temples or mar the edges of your beard." Contra Paul, who says, "Does not nature itself teach you that for a man to wear long hair is degrading to him?" Who's right?

Interested in the ministry or priesthood? Try this: Lev 21:18ff—"No one who has a blemish shall draw near [as a priest], a man blind or lame, or one who has a mutilated face or a limb too long, or a man who has an injured foot or an injured hand, or a hunchback, or a dwarf, or a man with a defect in his sight or an itching disease or scabs or crushed testicles . . . he shall not approach the altar . . . that he not profane the sanctuaries." Talk about exclusion. And women aren't even considered!

So goes the law as she is writ in Leviticus. For us, we feign no commitment to its authority. And the fundamentalist distinction between "moral" and "ceremonial" law will not wash.

It should be evident that the Bible is a record—a history of the human experience of the divine power that is the source and center of our existence. As such, it is a history of love. It is the story of love working in human history, leading that history toward its goal in Christ, the omega-point of the movement of the Spirit of God in the world—a movement that involves all of us, for we are all included in God's loving and faithful covenant.

That is, there is a connection between us and the Heart of the universe, which is Love.

In order to give form and specific meaning to love, human kind has found it necessary to regulate its life together by means of laws—laws that sum up the wisdom of the ages and may even originate in divine revelation. But only one law is absolute; only one changeless. It is love.

THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

Tell me a little about the history of MCC.

As a result of a vicious police raid against a Los Angeles gay bar in August, 1968, a young minister, Troy Perry, decided to start a Christian ministry directed toward the needs of gay persons. Twelve persons attended his first worship service which was held in his home in October, 1968. The fledgling church grew rapidly. By the end of its first year, weekly attendance was averaging well over 500 persons. Since that time, MCC congregations have sprung up throughout the United States and around the world. MCC-New York was gathered in April, 1972.

An intriguing history of the beginnings of the church and the life of Troy Perry is found in his book, "The Lord Is My Shepherd and He Knows I'm Gay."

ABOUT METROPOLITAN COMMUNITY CHURCH OF NEW YORK

What is Metropolitan Community Church?

Metropolitan Community Church (MCC) is a Christian community of persons striving to make the Christian gospel the focal point of their lives and the binding force in their relationships with one another.

How is Metropolitan Community Church distinguished from other Christian churches?

MCC came into being because of a need—the need to bring the "Good News" of the Christian gospel to the most oppressed minority in America, the Gay Community. Because of its homophobic attitude, the established, institutional church has been unwilling to respond to the spiritual and social needs of gay persons. As a result, a serious gulf of alienation separates the Gay Community from a constructive knowledge of the Gospel's liberating power, a gulf created by the un-Christian behavior of the institutional church. MCC is dedicated to bridging that gap by:

1) Demonstrating to the Gay Community that the institutional church does not always reflect the best of the Christian faith, as so poignantly illustrated by its prejudicial attitude against gay persons. MCC stresses that God does not condemn a person because he or she is gay; God is only concerned that the person use his or her sexual orientation as a means to express love and concern for another human being of like mind. In utilizing one's sexual orientation in such a manner, a person honors and pleases God. So, a person can be a Christian and gay. They are compatible.

2) MCC feels that the wider Christian Community must be made aware of the fact that it is sinning against God when it persecutes gay persons and declares that they have no right to call on God's love and liberating power without first renouncing their God-given homosexual orientation. As a result, MCC is engaged in an active program of dialogue and consciousness raising with the institutional church and individual straight Christians.

MCC works for the day when the kingdom of God will be fully realized, when persons will not be judged by their race, sex or sexual orientation, when Christ's Church will truly be catholic, when oppressed persons will not have to separate themselves from oppressors in order to worship God freely, openly and without fear. Oftentimes, MCC is accused of being a separatist movement, a spiritual ghetto. MCCers are sometimes told that separating themselves from the wider Christian community is detrimental to the realization of the kingdom of God. What the accusers do not consider is that two people cannot be in communion with one another, which is an essential aspect of the presence of God's kingdom, when one is the oppressor of the other. Until the straight Christian community accepts a gay person's homosexual orientation as a gift from God, MCC will continue to exist and grow. It is not gay people who keep MCC's doors open; it is the homophobic attitude of the straight Christian community. Those doors will be closed when straight churches open theirs to gay persons, with no qualifications, with no "we'll tolerate you in spite of . . ." attitudes and with the realization and acceptance of the fact that gay persons are the gay children of God.

Does Metropolitan Community Church restrict its membership to gay persons?

Absolutely not! MCC is first and foremost a Christian community that does not discriminate against persons because of their sex, sexual orientation or race.

How is Metropolitan Community Church governed?

All MCC congregations (there are nearly 100 world-wide) are bound together as a Christian denomination, called the Universal Fellowship of Metropolitan Community Churches. On the denominational level, the business of the church is conducted at an annual General Conference. Between General Conferences, denominational business is conducted by a seven-member Board of Elders. Local churches conduct their ministries with the freedom of a congregational structure.

DECLARATION OF FAITH

Our faith is based upon the principles outlined in the historic Christian creeds:

We Believe:

1. In one God: the eternal personalities of Father, Son, and Holy Spirit, being the omnipotent, omnipresent, creator of all life, the prime mover of the Universe.

2. The Bible is the divinely inspired Word of God, interpreted by the Holy Spirit through reason, faith, and conscience, and is our guide in Faith and discipline.

3. That Jesus the Christ is God's Divine Son, as well as the Son of Man, born of woman. That He is the manifestation of God's love and interest in mankind.

4. That the Holy Spirit is God in the world today and is available to all people who are willing to place their welfare in God's keeping.

5. That we are saved from loneliness, despair, and degradation through God's gift of Grace, being justified to God through faith in Christ. And we encourage healing of the mind and body through prayer and supplication.

6. In Baptism by the water and Holy Spirit and all who believe and confess should be baptized in the name of the Father, Son and Holy Ghost.

7. In Holy Communion, which is the partaking of blessed bread and wine in accordance with Christ's words, "This is my body, this is my blood": all who repent, examining their own conscience, may freely participate, signifying their desire to be received in God's fellowship and saved by Christ's sacrifice.

RECOMMENDED READING

Some of the material used in this pamphlet was gleaned from the following sources.

Blair, Dr. Ralph. *An Evangelical Look at Homosexuality.* 1972. HCCC, Inc. 30 East 60th Street, New York, N.Y. 10022

Deacon, Jay. *Gay People and God.* 1974. MCC, Box 514, Hartford, Conn. 06101

Perry, Troy. *The Lord is My Shepherd and He Knows I'm Gay.* 1972. Bantam Books.

Pittinger, Dr. Norman. *Christian Words to A Homosexual.* 1974. Forward Movement Pub., 412 Sycamore Street, Cincinnatti, Ohio 45202

Ideas

Someone who came out within the last 2 years	
" who saw "Lovers"	Lennie
" who comes from the Mid-West	Ron
" who likes Baskin-Robbins Ice Cream	Missy
" Who visits "The Duchess"	Dee
" who digs leather	Gene
" who is here for the first time	Joe
" who is under 50	Kitt
" who has lived in the East for at least 10 years	Roy
" who believes in a God who loves gays	Jose
" who lives in New Jersey	Ron
" who is under 20	Missy
" who watches [illegible]ies at "The Spike"	
" who is a minister	Jay N
" " is a parent	Jay N-
" " loves a lover	John
" " used to live on the West Coast	Bob
" " sings in the choir	Gene
" " loved "Equs"	John
" " is on the MCC Board of Directors	Jim
" " likes tambourines	Tony
" " teaches	Ron
" " likes to kiss	Dee
" " hangs out in the village	Jack
" " loves Liza	
" " is a member of the National Gay Task Force	
" " is in debt	Eric Neilsen
" " goes to Fire Island	Roy